THE COMMAND OF God to his People TO COME OUT OF BABYLON,

Revel. 18. 4.

By T. Beverly

DEMONSTRATED

To mean the Coming out of the Present

PAPAL ROME:

In 6.

With a most Earnest Perswasive to All to Come out who are in it; and a Dissuasive from looking back, if come out, or Entertaining any Alliance with

That Communion:

And herewith a Calculation of the Time the *Papacy* can, according to this Prophecy Continue, is given.

On Solemn Proof, notwithstanding the known Variety and Contrariety of Judgments, and former Mis-Computations, It can survive but Nine or Ten Years in its Present State.

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To the Reader.

THe People of this Nation, profeſſing the Proteſtant Religion, are in danger to be ſurrounded with all Methods of Inſinuation and Seduction to entertain the Popiſh Leaven; which how little ſoever it appears in Bulk, and how ſmall a Proportion ſoever in number of Perſons compared with Proteſtants it is rated at, it yet undoubtedly hopes to Leaven the whole Lump of the Nation, claiming to it ſelf the Privilege of the truly Catholic Chriſtianity, to which it can no more than pretend.

The Romaniſts do not only ſeem to themſelves to be, but likewiſe glory as being on the higher ground, tho' infinitely (as it may be in general Expreſſion ſaid) inferiour to the Proteſtants in Arguments of Scripture, Reaſon, and Antiquity, Yet while they offer Argument for Argument, Objection for Objection, Anſwer for Anſwer; All Men, and at all times, are not ſo wiſe to ſee, know, and be firmly perſwaded for Truth againſt Errors, eſpecially when Deceptions are flank'd with hopes of advantage on one ſide, and fears of diſadvantage on the other; which the Supreme Prince hath in His hand to diſtribute on each ſide.

At the beſt the Controverſie ſeems to depend, and to be like to depend while the World ſtands, as thus menag'd; but if

indeed the Word of God *having plainly foreſeen the ſtate of things, and the* Roman *Obſtinacy and Impenitence to the laſt, hath given the Pourtracture of* Romaniſm *in its full Proportion, ſo that it may be known and underſtood of all who will apply their Minds to the Conſideration. This cuts off all further* Diſpute, *and all its ſpecious* Pretences, *and ſeeming* Arguments, *and the Vails thrown over its* Superſtition, Idolatry *and* Blood, *are thin Lawns under which may be ſeen plainly the* City *and the* Beaſt, *deſcribed in the* Revelation. *Now no* Arguments *againſt it can be like this, nor ſooner make an end of the* Controverſie, *nor more ſecure* Perſons *from being tempted to revert to that Vomit the* Nation *hath caſt out, nor more effectually perſwade out of that* Congregation *and* Aſſembly, *thoſe who are now in the midſt of it; altho' it ſeems to Fare much with the* Generality *of them, as with thoſe of whom* Solomon *ſpeaks, who* falling into a deep Ditch, *as* abhorred of God, *They ſeldom return again and take hold of the* ways of Life; *for* ſuch Gueſts are in the Depths of Hell.

And becauſe it concerns them who are the Votaries *of that* Religion, *to wipe off this great Blot that* Prophecy (*I make no doubt to ſay I have demonſtrated*) *hath laid upon them: And becauſe too many* Proteſtants *are not willing to think ſo ſeverely of them, as this* Prophecy *Imports, nor to judge the way of* Prophecy *proper to deal with them, and becauſe particularly One of a publick Eccleſiaſtic Character ſeems to take upon himſelf us an Umpire between* Proteſtancy *and* Popery, *and like the Days-man in* Job, *lays his hand on both: I therefore deſire any of thoſe* perſons, *laying aſide Paſſion, in which ſoever*

ſoever of theſe Claſſes, to make void what I call Demonſtration, and to render my Speech nothing worth.

For I would only ſurprize in the firſt place this one Objection, viz. That the Greek Churches, and the whole Train of Churches, that follow them, are either omitted by Prophecy, or muſt be condemned, as under the Apoſtaſie with the Romaniſts; although they have denyed, and do deny the Roman Supremacy, Infallibility, and come not up at leaſt to their Tranſubſtantiation, and its Idolatry.

But it is moſt Evident Prophecy hath not omitted them, nor does yet charge them ſo deep in the Apoſtaſie, as the Roman Church, though it does ſeverely Cenſure them of too ſad a Part in it. It does not omit them; For the Two Wings of the Great Eagle that bear the Church into the Wilderneſs, the very Expreſſion of the Apoſtaſie, though Including the myſterious Providence of God in things alſo, do ſo plainly Import the Eaſtern and Weſtern Empire; that they define the Time of the Apoſtacy, beginning within the ſpace after Theodoſius the Great, and Auguſtulus; For at no other time had that Empire its Two Wings ſo diſtinct, as from his Death, to the Ceſſation of the Weſtern Empire. It alſo Repreſents the Eaſtern and Weſtern Apoſtatizing Hierarchies by the Two Horns of the Other Beaſt, that ſpake like a Dragon, though Horn'd as a Lamb, that joyn'd in making the Image to the Grand Roman Beaſt, and to Cauſe it to Speak, and to Cauſe, &c. Revel. 13. All which was notably fulfilled in the Grecian Affectation of Univerſality, by John the Patriarch of Conſtantinople, laying the Foundation of that Tyrannous Title, which Phocas the Grecian Emperour ſoon after decreed to Rome and its Biſhop,

For all theſe things ſee the *Line of Time.*

and the Grecian Counſel *of* Nice; *together with the* Biſhops *of the* Weſt *eſtabliſhing* Image Worſhip, *is much more Notorious,* An. 787. *On All which the Judgment of God in the Two* Mahometan Woes *of the* Saracens *and of the* Turks *fell ſo heavy on them, That under the* Ignorance, Barbarity, Superſtition, Poverty, *and the total* Deſtruction *of the* Grecian Empire *by the* Mahometans, *Thoſe* Churches *and All Dependent on them lye at this Day, though not ſo deep in the* Apoſtaſie *as the* Romaniſts, *expecting the* Reſurrection of the Witneſſes, (*So many as are truly the* Church *of* Chriſt) *and then the* paſſing *away of that* Turkiſh Woe; *For the laſt of thoſe* Woes *ſtill keeps them down, And only thoſe who ſhall after that continue Impenitent, will be in danger of* Rome's laſt Judgment; *All which are ſufficient Notices of* Prophecy *concerning them, and of their* Elevation *in the* Apoſtaſie *not of* Rome's *Degrees.*

This Objection *then Fore-clos'd, let Him that can make void, what I have ſaid concerning* Rome.

For that this Prophecy *of the* Revelation *is a Book of Senſe, no one that looks into it, and hath Senſe himſelf, can deny, any more than that* Euclid's *Propoſitions are ſo, though not underſtood by the moſt; And I doubt not, the generality of Hands, into which this Diſcourſe may fall, believe it to be Divine. But many believe alſo, That the Divine Author did not deſign to be underſtood, at leaſt till ſome other State of Times. I do acknowledge, it hath in his wiſe Diſpoſal lay much hid from Ages and Generations: but that he hath given Leave, Encouragement, and Aſſiſtance to the underſtanding it, I will uſe in this place no other Argument, than the Diſcyphar and Explication he hath given of the* Community *we are now to treat of, and the Recommendation of it to the* Minds *that have* Wiſdom *to obſerve: For having firſt given it under the* Emblem *of a* Woman ſitting on a Beaſt of ſeven Heads *and* ten Horns,

he

he unriddles the Heads *to be* ſeven Mountains *and* ſeven Kings, *and the* ten Horns *to be* ten Kings, *and the* Woman *to be that* City *that at that time* Reign'd over the Kings of the Earth; *which is as plain an Interpretation he meant* Rome, *as if any one in theſe days ſhould firſt draw* London *in an* Emblem *or* Device, *and then ſay, It is the City that is at this time the* Capital City *of the Nation; I doubt not, any one that underſtands common Senſe would think it plain enough,* London *was the City, and if the* Emblem *were Treaſonable, the* Innuendo *would be thought ſufficient to take away his Life.*

And That It is the preſent Papal Rome, *the Procedure of the Argument is even as eaſie; For if the* Emblem *of* London *were given with the Succeſſion of Kings from the* Conqueſt, *under which it hath been the* Capital City *till it came down to* our preſent Soveraign (*whom God long preſerve, and* let our King live for ever) *it would be a ſure Character, the preſent* London *was intended; even ſo ſure may the preſent* Papal Rome *be known to be intended by this* Prophecy.

Theſe two things I look upon as indubitably certain, the Diſcourſe of which runs to Pag. 17. *And as to the Calculation of Time I fix upon, I think it as clear, certain, and eaſie, as by the Ballance of the Time of the Moon with the Time of the Sun, It would be to a ſkilful* Aſtronomer *to tell us how many* Lunar *Years, or Years of the* Moon *have paſs'd from the* Conqueſt, *when we are agreed how many Years of the* Sun *it is; as is endeavoured to be made out to* Pag. 32.

However, the Two firſt, That Rome, *and the preſent* Papal Rome, *are deſign'd by the* Prophecy, *are as certain, as plaineſt Words of the* Prophecy, *expounded by it ſelf, can make them. On which, I* throw down the Glove *to all Gainſayers.*

And if ſo, they are ſufficient to Found well the enſuing Inferential Corollaries to the End; and to build an earneſt Perſuaſive to come out of that * Communion, *as the very Force of the* Propheti- cal *Word implies, as well as the Vogue of Language; and if we are* Come out, *by no means to* look back, *nor ſo much as to make any Terms with it: For it can give us no* Equivalent *to incline us to yield it but a* Toleration *to its re-ſeating it ſelf into a poſſibility*

* συνκοινωνήσητε.

to

to make publick Offers of its Golden Cup *to the Nation. No* Indulgence *can be a valuable Price for this; For, The Glory of Chriſt and of his Kingdom, which that Eclipſes, is of more value than our Liberty; and yet God forbid but that all due regards of the moſt* Chriſtian, Evangelick Spirit, *ſhould be born to all the Perſons, from the higheſt to the loweſt, who are of it, much more to all* Proteſtant Diſſenters: *But to* ſuffer, *ſo far as it is in our Power legally, and in our Places, to hinder this* Propheteſs *from Seducing, whoever reads theſe Seventeenth and Eighteenth* Chapters *of the* Revelation, *and what is to follow to the End of the* Prophecy, *which cannot come before the* Fall *of this* Babylon, *and finds, (as I am not afraid to ſay) I have proved,* It *is the preſent* Papal Rome *that the* Prophecy *intends, will ſee Argument ſufficient againſt it, if he be a* Chriſtian, *and a* Proteſtant; *and the more zealous he is of* Chriſtian Proteſtancy *ſtill the more* Reaſon. *And as for all* Ambidexters, Two-handed Achitophelians, *or* Judaſſes, *who think to find it in their Account to be on both ſides; as they are now the private Scorn and Deſpiſal of the Age, ſo in future Records, and not long hence, they will ſtand* Pillars of Salt.

Pag. 27. Line 24. read, after *Wound*, During the Chriſtian Emperour. lin. 27. blot During the Chriſtian Emperour.

REVEL. 18. 4.

And I heard another Voice from Heaven, ſaying, Come out of her, my People, that ye be not partaker of her Sins, and receive not of her Plagues.

THIS Voice is *Another*; For it ſucceeds the *mighty Cry* of the *ſtrong Voice* of an *Illuſtrious Angel*, which had gone juſt before, and proclaim'd, *Babylon the Great is Fallen, is Fallen.* Now although theſe Two *Voices* are prepar'd for a particular Time, and that is ſtill to come; yet they ſound backward from that Time, wherein they are to have ſo perfect an Elevation, to the Times before; and ſo conſequently to all Time forward, from that very Time wherein theſe Voices were Heard, and Recorded by the Apoſtle *John*, the *Apocalyptical Amanuenſis*, or Scribe; that ſo from that very Time, the Execution of the Things declar'd may be expected, and prepar'd for, as in their proper Time to be executed.

But more eſpecially ſince the Time of the *Reformation*, and ſo onwards, the nearer we approach the Time for which it is prepar'd, the more the *Voice*, with which we have now to do, is to be attended, as if it ſounded louder and louder; And it ſhall moſt ſenſibly do ſo, when the *Fourty two Months* of the *Beaſt* are expir'd, which we ſhall find, will be at the fartheſt Nine years hence.

Let us then conſider the Importance of this *Voice*, and it is plainly the Separation of the *People of God*, and ſo of every Perſon among us, if we are of his People, from any Communion with that *City* or *Community* concerning which we ſhall by

the Light of this *Prophecy* duly weigh'd and conſider'd, be convinc'd; that It is the *City* ſymboliz'd, or ſet out by this *Myſtical Woman*; And our Separation muſt be proportionable to the danger of being tainted, or ſtruck with the Contagion of its *Sins*, or Apprehended and Reach'd by the Thunder-ſhaft of its *Plagues*: For ſo is the Charge; *Come out of her, my People.* And ſo is the Enforcement, Leſt ye be *partaker of her Sins*, and leſt ye *Receive of her Plagues.*

Now that we may do this; It is highly Expedient at leaſt, to uſe the utmoſt Enquiry into this *Prophecy*, that we may know by the Characters of it, *What*, and *what manner of City* the *Spirit of God* in it doth *ſignifie*; and what or *what manner of Time* also, It hath denoted, or elſe we cannot ſo well judge what is our Duty, or what our Danger:

1 Pet. 1. 11.

For though I would allow, with as much Largeneſs of mind as can be deſir'd, that by the General Rules of Univerſal Scripture, we may without the particular Underſtanding of this *Prophecy* be ſecur'd from both the Impurities, and from the Judgments of this *City*, by Adhering to the Truth, and Purity, and Mercy of the Chriſtian Religion in Doctrine, Diſcipline, Worſhip and Practiſe, according to the juſt meaſures of the Word of God; yet we cannot do it with thoſe particular Evidences of that Divine Reaſon, nor with thoſe vigorous Emotions of Zeal againſt ſuch an unclean Communion as this *Prophecy* rightly apprehended would arm us with; For certainly, *The Pen of this Divine Scribe was not made in vain.*

I will therefore uſe the higheſt Diligence of Reſearch and cloſe Enquiry into the *Prophecy*, concerning the *City*, and the *Times* appointed to it; and then concerning the *Coming out of it*, and enforce the Charge here given to *come out of it*; and all this as peculiarly deriv'd from this Holy *Oracle*, in compariſon of which, all the Streams deriv'd from Antiquity are Low and Flat in ſhewing the Great *Abominations* of that *City*.

But *Bleſſed is he that Readeth*, and *They who Hear the Words of this Prophecy*, for now the *Time* is more *at hand*, as to what we are now to Treat of, than when the *Oracle* was firſt given, although each part of this Prophecy was in its own Time and Order at Hand, according to the Line, wherein each Thing was to come to paſs, and which Line began in the Things that were firſt to come to paſs, and did come to paſs from the *Reſurre-*

ſurrection and *Aſcenſion* of Chriſt, which are but one Time in the Account of *Prophecy* (as we ſay in Law, The whole of each Term is but one Day ;) and from thence the *Revelation* is dated, as from its *Epoch*, or *Beginning*-Point.

Firſt therefore concerning the *City*, there are ſuch Characters as undeniably aſſure us This *City* can be no other than the *City Rome* that is here thus deſcrib'd.

The *City* reſembled by a *Woman*, a not only *Imperious*, but *Imperial whoriſh Woman*, is plainly Expounded by the *Angel* to be a *City* ; And it is uſual in *Prophecy* to Figure *Cities* by that Embleme of a *Woman*, and not only *Cities*, but *Churches*, as *Zion*, by a *Woman grieved in Spirit* ; the True Church in this Prophecy is often Typ'd by a *Woman* ; the *New Jeruſalem* by the *Bride*, the *Lambs Wife*. And *Adulterous Churches* by *Adulterous Women* ; as *Aholiab* and *Aholibah* are the Pictures of *Samaria* and *Jeruſalem*, both as *Adulterous Cities* and *Churches*. *Charact.* 1. Revel. c.17.c.18. Ezek. 23.

But this *Woman*, this *Imperial* and *Imperious whoriſh Woman*, is affirm'd to be ἡ πόλις, ἡ μεγάλη, ἡ ἔχουσα, with all the Emphaſis and Force of Expreſſion that can be ; *The City*, *The Great* ; *That hath* (now, ſaith the *Apoſtle John*, that I am in writing it) at this very preſent Time, the *Kingdom over the Kings of the Earth*.

Now a *City* that had then the *Kingdom* over the *Kings of the Earth*, undeniably imported a *Capital City*, the Seat of an *Univerſal Monarchy* at that Time. For as a *Monarch* hath in the very nature of a *Monarch*, all ſubordinate Magiſtrates under him, and accountable to Him ; ſo an Univerſal Monarchy hath States and Kingdoms under it ; that however in their particular Kingdoms They may be over and above all others, yet ſtill their Power is Limitable and accountable to, and may be Appealed from to the Univerſal Monarchy and Power.

When therefore This City is ſaid to be *The City*, *The Great*, Having at that Time a *Kingdom over the Kings of the Earth* ; It is to ſay, the *City* ſpoken of was at the Time when the *Revelation* was given the Seat of an *Univerſal Monarchy*, and that ſome Supreme Power had its Imperial Reſidence there, took its Title from that *City*, exercis'd its Power under that Title, and as the then preſent *Head* of that *City* bore up the City by ſuch Title ; ſo that it is ſaid to have a *Kingdom over the Kings of the Earth*, becauſe ſuch a Power, ſo related to it, had a Kingdom

over all other Kingdoms far and near, or had ſuch an Univerſal *Monarchy* or *Kingdom*.

Now what *City* that was, that had then a *Kingdom* over the *Kings of the Earth*, in the ſenſe now declared, beſides the Notices of Univerſal *Hiſtory* in that matter, it is moſt evident from Scripture, that it muſt be even that very *City Rome*, for *Auguſtus*, at that time the *Emperour of Rome*, when our Lord was Born, *made a Decree*, that *All the World*, viz. the World of the *Roman Empire*, which Aſpir'd, as it were to equal the very *Habitable Earth* in Extent, ſhould come under a particular *Cenſus*, or be deſcrib'd, that ſo an Account of the large Bounds of the *Dominion*, the Numerouſneſs, Strength, and Riches of the Subjects might be render'd to Him.

Luc. 2. 1.

We read in the *Hiſtory* of the *Acts of the Apoſtles*, how great the Honour was for any City to be accounted a Member of that *City*, that its Natives might be the *Free-Born* of that *City*; It made ſuch a *City* no mean City. The Immunity of being ſo *Free-born* was ſo great, that many purchas'd it at an exceeding Rate, who had it not by Birth. We find the Apoſtle *Paul*, though he was a *Jew*, and immediately ſubject to the *Jewiſh Law*, yet, as it were directed by an Impulſe of Providence, *Appeals to Cæſar's Tribunal*, as the Higheſt upon Earth. Theſe and many other Expreſſions aſſure us, what *City* it was that at that Time *Reigned* over the *Kings of the Earth*.

Acts 22. 28

And it was very neceſſary, the Scripture, that loves moſt in all weighty matters to be ſerv'd by its own Records, ſhould take this great Notice of the *Roman Empire*; Becauſe as the *Fourth Monarchy*, it was of the *Four* the moſt Remarkable; For in it the *Kingdom of Meſſiah*, that is to be ſo Univerſal a *Monarchy* indeed, began to be *ſet up* in its *Beginning*, and will in the End of the ſame *Roman Monarchy* be a *Dominion under the whole Heaven*, given to the *Saints of the moſt High*; the firſt of which is Accounted for in the *Hiſtory* of the *New Teſtament*, and the Laſt in this Grand *Prophecy* of it, the *Revelation*.

Dan. 7.

But further, to carry on the Certainty of this *City* being the *City Rome*, at the time the Apoſtle *John* wrote the *Revelation*, we may obſerve what is ſo well known, That there was no Change in the State of the *Roman Empire*, except a greater Enlargement of it from the Days of Chriſt, and the Apoſtles, to the Time of the writing the *Revelation* by the Apoſtle *John*. So

that

that when This *City* is declar'd to be the *City that Reign'd over the Kings of the Earth*, it is most evident *Rome* was the *City* intended.

It is therefore called the *Great City*, according to the manner of ſpeaking at that Time; *Roma Sacra*, *Auguſta*, *Æterna*, *Rome* the *Sacred*, the *Imperial*, the *Everlaſting Rome*. How often therefore doth the *Revelation* ſtyle it the *Great City*, and *Babylon the Great*, and *The City*, and *The Great*? *Charact.* 2.

This Woman is ſaid to ſit on *Seven Mountains*; And the Holy Spirit is ſo Induſtrious, if I may ſo ſpeak with Reverence, to give this Notice of the Famous *Seven-Hill'd Rome*, that it goes out of its way to give it; For whereas the *Beaſt* only and not the *Woman* is Entitled to the *Seven Heads*; Beſides the Seven Heads of the *Beaſt*, on whom the *Woman ſitteth*, the *Woman* her ſelf is pourtrayed *Sitting on Seven Mountains*, as *Seven Heads* (beſides the *Beaſts Heads*, I ſay,) ſo that the Divine Wiſdom ſteps as it were aſide to fetch in theſe *Seven Mountains* as the *Cities Heads*; as an uncontroulable, unmoveable Character and Aſſurance of this *City*. For never was any *City* in the World ſo famouſly known by its *Seven Hills* as the *Seven-Headed City Rome*. *Charact.* 3.

The names of which are moſt univerſally known to be the *Capitoline*, the *Palatine*, the *Aventine*, the *Celan*, the *Eſquiline*, the *Viminal*, the *Quirinal*.

There being then no poſſibility of Avoiding it, the moſt zealous Partizans of *Rome* in its preſent State, dare not deny that the *Woman* here deſcrib'd, and expounded by the *Angel* into a *City*, is the very *City Rome*, and no other; They do therefore Acknowledge it; There are but Two ways then to reſcue *Rome* in its preſent State from the Dint of this *Prophecy*.

1. That it was *Heathen Rome* the *Prophecy* intended, and that therefore it hath had its Accompliſhment many Ages ago.

2. Or that it may be ſome State of *Rome*, that is not yet, nor hath yet been, but is to be ſome ſhort time before the *End* of the *World*.

If therefore the *Prophecy* will not endure either of theſe, that it is paſt, or to come, it is then Demonſtration, that it muſt be the Preſent State of *Rome*, that is under the Thunder-ſtroke of the *Prophecy*: Seeing All, that Time enfolds in its whole Nature, is either paſt, preſent, or to come:

Now that the State of *Rome* here deſcrib'd is not yet paſt, there are theſe two Evident Reaſons.

1. That whenever this *Prophecy* is fulfill'd; there muſt be an utter Deſtruction, Ruine, and Deſolation of the *City*; for the *Woman*

Woman expounded to be the *City* Chap. 17. is the ſame, whoſe *Deſolation* is ſo amply and finally declar'd chap. 18. ſo that there can be no poſſible ſuppoſal it can be otherwiſe: And that the Deſolation is utter and Final, beſides the whole Courſe of it all along, is moſt apparent by the Emblem of the *Mill-ſtone thrown into the Bottom of the Sea*; as of *Babylon* of old, that is a place of *Wild Beaſts* at this Day: Every thing in the whole *Prophecy* is levied on purpoſe to expreſs a ſupreme Aboliſhment of this City out of the whole Nature of Things.

Now no ſuch Aboliſhment of the *City Rome* hath yet been, but it hath out-liv'd the Calamities that it ſuffer'd at any Time ſince the *Prophecy*, and hath always ſo recover'd it ſelf that it is at this day in Grandeur, ſo that the Truth of the Prophecy muſt be wholly overthrown, or not yet fulfill'd; and ſo it muſt be yet to be deſtroy'd.

I ſay nothing of the *Cities* of the *Nations* Falling at the ſame Time that *Great Babylon came in Remembrance before God*, becauſe I would reſt only upon what is moſt indubitably plain.

c. 19. 20. 21. 2. The Glory of the Church, and of the Kingdom of Chriſt, the *Bride*, the *Lambs Wife making her ſelf ready to the Marriage*, and that whole Bleſſed change of Things, anſwering the great Types of the *Prophecy*, immediately follow the *Deſolation* of this *City Rome*: So in *Daniel*, after the giving the *Beaſt to the Flames* (as is here foretold alſo after the Final Deſtruction of *Babylon*) *the Kingdom under the whole Heaven is given to the Saints of the moſt High*, and Sathan *chain'd, ſhut up*, and *ſeal'd into his own bottomleſs pit, that he might deceive the Nations no more*. But that theſe *Happy* Things have not yet come to paſs, there needs nothing more to convince All that bear the *Chriſtian* Name, than the *Impoſture* and *Tyranny* of *Mahomet*, that hath rag'd within the very Bowels of the *Chriſtian* World ſo long a ſpace.

The moſt obſervant therefore of the *Roman Commentators* on this *Prophecy*, finding how impoſſible it is to adjuſt the *Prophecy* of theſe two Chapters to *Rome* changed from *Rome Imperial*, as *Heathen*, to *Rome Imperial*, as *Chriſtian*, have thought the ſecond Interpretation the ſafer Refuge from the Terror of its Judgment here foretold, and much the rather, I doubt not, becauſe an Expoſition reſting on a Futurity can be leſs Evicted in its Diſagreeableneſs, than what bears on Things paſt, and what is to be juſt at the End of the World, can be hardlier confuted by ſhewing the ill-matching of Conſequences, (eſpecially when the

the Conſequences are ſo Great, as the *Day of Judgment* only can parallel; (as they have truly enough conſider'd,) then what was to have been ſo many Ages ago Attended with ſuch Conſequences as have not yet come to paſs, which every one can plainly charge.

But yet the due and cloſe Search into this *Prophecy* will as much Confute this, as the other, as is now to be made evident: which, that it may be done, I will lay down this Propoſition, and prove it from the whole *Prophetick* Table.

Propoſit. *Rome* in the preſent State is that, which hath been from the Time the *Imperial Name* of the *City Rome* ceas'd, and ſtill continues, that *Symbolical*, *myſtical Woman*, or *City*, upon which this *Prophecy*, and the whole Deſignation of it, *perpendicularly*, or as we ſay, point-blank Falls; and not a Future *Rome* and *Antichriſt* to be expected, *Three years and a half* only before the *Day of Judgment*, as ſome Papiſts would have it.

1 *General Argum.* To prove this, I uſe this General Argument: That which gives us the diſtinguiſhing States and Times of this *City*, according to this *Prophecy*, and according to the General Reaſon of Things, muſt be the diſtinguiſhing of the Times, and States of its *Seven Heads*, and *Eight Kings*; Even as in all States, Kingdoms, and Cities, their Times are given by the Reigns of the Princes and by the Governments over them; If then by the computing the Times of theſe, it ſhall appear, the preſent *Rome* is this *Woman* or *City*, the Demonſtration will be ſecure.

Now Thus is the whole *Prophetick* Frame. This *City ſits on a Beaſt of Seven Heads*, for thoſe *Seven Mountain-Heads* are by the By, and only to give the preſumptive Knowledge of this *City*, ſo fam'd for its *Seven Mountains*; the certain, and more accompliſh'd aſſurance, even to *Plerophory*, of which is, its having *at that Time a Kingdom over the Kings of the Earth*: yet this of the *Mountains* joyn'd with it eſtabliſhes it in the Evidence of Two moſt undoubted Teſtimonies of it.

Yet ſtill it is to be conſider'd, the Woman ſits on the Mountains, only as a City is deſcrib'd by its Scituation, and this *City* by its Scituation on *Seven Mountains* which is a very Grand Character of it: But the *Woman ſits on the Beaſt of Seven Heads*, as a Man or Woman are carried aloft on the Beaſt that bears them, or on which they Ride; ſo this *Woman* ſits, as a *City*, faſt ſeated on *Seven Mountains*, and as an *Imperial Woman* Riding in State on the *Beaſt*, that *bears*, (as the Prophecy expreſly ſtyles it)

it) or *carries her*, and offering her *Golden cup of Fornications to the Kings of the Earth*, intoxicated with the Grandeur and Riches, as alſo with the Senſuality of her *Luſts* and *Adulteries*.

Encircled therefore with theſe *Seven* and *Seven of Heads* for Aſſuring the *City*, and for the greater flouriſh of the Type, *The Woman ſits on high*; and the *Two Sevens of Heads* are expounded by the *Angel* to be *Seven Hills* or *Mountains*, unmoveable *Heads*. And [*They*] viz. the *Heads*, (not [*There*] as the Engliſh Tranſlation too Low) are *Seven Kings*, who are the moving, living *Heads* of the *Beaſt*, on which *ſhe ſits*, and by the Flitting or Remove of the Principality from one *Head* to another, the Times of the *Woman*, or of the *City*, as we ſhall ſee, are to be dated; for though the *Heads* are always united to the *Beaſt*, as all one Animal, or *Beſtial* living Creature, however monſtrous it may ſeem, yet the *Kingſhip* of the *Heads* was in a Succeſſion till it came to the *laſt King* under which it now is, and hath been ſo long.

Now among theſe *Seven Heads* that were *Kings*, there was a *Seventh King* caſt in, that was of another kind, as being no *Head*, which is of very great conſideration in this *prophetical* Portraicture, as we ſhall find; and He comming in makes the *Seventh Head* the *Eighth King*.

That we may be therefore guided by this whole Type to the certain knowledge of the preſent State of this City, I will lay down theſe four Propoſitions, with the proof of each.

Propoſ. I. Theſe *Seven Heads* and *Eight Kings* are not together *Kings*, or in the Exerciſe of Sovereignty at one and the ſame Time, but are in a Succeſſion, or after one another; This is moſt undeniable, for *Five* had been before the *Prophecy* given to the Apoſtle; and were *Fallen*, viz. from their Principality, or Exerciſe of Sovereignty, elſe they were not *Fallen*; for they are ſtill repreſented on the *Beaſt*, and never part from it, as in the *Prophetick Image*, but pertain to the Integrity of the *Beaſt* or *Roman Imperialiſm* from firſt to laſt, which always conſiſts of all its Parts. They were *Fallen* then in regard of Principality, or Exerciſe of Sovereignty, which they had in their proper Time or Seaſon. Their union therefore to the *Beaſt* preſerves them ſtill their place, as *Heads* in the *prophetick* Sculpture, but not as *Kings* ſtill in Being.

Now theſe *Five Fallen Heads* are given as in One, or as in a Knot and Clamp together, the *Prophecy* being little concern'd

in

in their exact Diſtinction, or Succeſſion; it being enough to it, that there were before the *Prophecy Five Supreme Roman Governments*, (which, as we ſhall ſee, It calls *Kings*,) Whether they were juſt in an order, or whether traverſing one another, it is all one as to the Prophecies Concern in them. The Caution therefore in the *Prophecy* in this matter is very obſervable, knowing what objection might be made concerning the Succeſſion of the *Kingly*, *Conſular*, *Dictatorian*, *Tribunitial*, and *Decemviral* Power, the ſo well known ſeveral Governments of the *Roman States*, It gives them in a Heap of *Five* together: Signifying, It intended no more than to mark by them the *Beaſts Heads* before the *Prophecy*, as paſt, or *Fallen*, and only Remarks the Succeſſion of the *One that then was*; and that It was *not* while the *Five* were, and that they *had been*, and were *Fallen*, before the *Prophecy* was given; which ſufficiently demonſtrates the Suceeſſion betwixt the *Five*, and the *One* then in Being; which is all the *Prophecy* aims at, and troubles not it ſelf with the order of the *Five* among themſelves, any farther, than that *Five* ſuch were, and that they drew along the Times of the *City* to the Succeſſion of the *One* then in Being.

The *Seventh* was plainly to be a *King*, but was not *yet come*, but was to *come*, and to *continue* but a *ſhort* ſpace, when He *came*; which farther aſſures the Succeſſion: For ſeeing He was not come, He could not be together with the *Sixth King*, who *then* was, nor could He be at the ſame Time with the ſucceeding *Eighth*, in whom the *City* was to be deſtroy'd; for He was to *continue* but a *ſhort ſpace*: And then after Him the *Eighth King* follows, the *Eighth*, viz. in ſtrict Order, becauſe the ſhort-liv'd *Seventh* came between Him and the *Sixth*; But the *Eighth* was of the *Seven*, viz. of the *Seven Kings*, who were alſo the *Seven Heads*; there muſt be therefore a Succeſſion between the *Seventh* ſhort-liv'd, and the *Eighth*; becauſe the *Seventh* and *Eighth* imply ſo much, the *Seventh* is to *continue a ſhort ſpace*. The *Eighth* therefore neceſſarily is ſuppos'd not to be ſo curtailed in Time; Both Kings, and ſo not together, and the *Other Seventh* no *Head*; for the *Eighth* was of the *Seven Kings* that were *Heads*. From all which it is moſt impoſſible, but that a Succeſſion muſt appear moſt manifeſtly.

There is no Appearance of the leaſt of an *Hiatus* or Gap; there is no *Interreign*, no *vacuum*, or empty ſpace in the Succeſſion betwixt the *Sixth King*, then in Being, the *Seventh* and *Propoſ.* 2.

the *Eighth*, in which onely the *Prophetick* Time is concern'd, but all the Caution againſt it that can be; for why was this *Seventh King*, who was no *Head*, put in, but that he might ſtand, as an *Embolimean* or double *Seventh King*, like our *Embolimean* or double Twenty fourth of *February* in every *Embolimean* or *Intercalar*, or, as we uſually ſpeak, *Leap-year*, that there might be no diſorder in Time, as here no Gap in the Succeſſion; For thus only could the Succeſſion of theſe *Kings* exactly Lead the Courſe of the *Cities* Time; So that the Spaces of it might be meaſur'd thereby: But if Thoſe *Seven Kings* only, that were *Heads* had been nam'd, while there was Another between, that was no *Head*, and he had not been Nam'd; There muſt have been a Leap of Time from the *ſixth* to the *ſeventh Head*, and no Account of the *Seventh King* (making the *ſeventh Head* the *eighth King*) to have ſwell'd up that ſpace of the *ſeventh King's* Time into Appearance and Notice.

From whence it is Evident, that the *Seventh King*, *no Head* of the *Beaſt*, that *Carries the Woman*, and yet A *King* of the *City*, is caſt in to keep the Courſe and Current of the *Prophetic* Time ſtrait and tight; For if the very exact Pourtraicture of the *Beaſt* had been only deſign'd, It had been more Juſt and Even, without any mention of the *Seventh King*, that pertain'd not to the *Beaſt*, nor to the *Woman as carried by the Beaſt*. But It was abſolutely neceſſary, that *King* alſo ſhould be mention'd, that the Time of the *Prophecy* with Relation to the *Beaſt*, and the *City* might be under juſt Computation, which it could not have been, except the *Seventh King*, being *King of the City*, as before ſaid, and Coming between the *ſixth King* and *Head*, and the *Eighth King* but *ſeventh Head* had been plac'd in his Regular Succeſſion, however it ſeem to interrupt the ſtate of the *Beaſt*, who for that time (as we ſhall ſee) *lay wounded*, and ſo was to ſuffer that Diſorder in this his *prophetical* Repreſentation.

Propoſit. 3. The *King* that was no *Head* can have no room in the Order of Succeſſion, but juſt in that *Seventh* Place: For the *Seven Heads* are *ſeven Kings*, viz. *Seven* that are alſo *Heads*; Seeing then there are *Eight Kings*, although but *ſeven Heads*: There muſt be one of theſe *Kings* who is no *Head*; Elſe there muſt be *eight Heads*, which contradicts the *Prophecy*: Which Place then the *King* No *Head* holds muſt be enquir'd; It cannot be any of the *Five Fallen*; For they are in Conſtruction of Speech neceſſarily *Heads*, For thoſe *ſeven Heads* are *Seven Kings*, *Five* of which *Kings*, who

who were *Heads* are *Fallen*: So the very Frame of the Words requires. But beſides the *Five* are put together, and ſo muſt be of a Kind, and therefore All alike *Heads*, or All alike no *Heads*, if All no *Heads*, where then can be the *Seven*? therefore of neceſſity *All Heads*. And There is nothing more in the Mind and Deſign of the *Prophecy*, than to aſſure us the *Eighth King* is a *Head*; For whereas He is the *Eighth* in Number of *Kings*, He is Tranſpos'd backward, and made the *Seventh*, viz. *Head*. For ſo he muſt be, when of the *Seven*; *Seven*, Take them either as *Kings*, or *Heads*, both which as together and in one are *Sevens*, and no other are *Sevens* but they who are both *Kings* and *Heads*; For the *ſeven Heads* are *ſeven Kings*. And it is plain He is laſt of the *ſeven*, and ſo muſt be the *ſeventh*; viz. *Head* and *King*.

The Diſpute then can only lye betwixt the *ſeventh* and the *ſixth Kings*, which of thoſe Two ſhall be the *King*, who yet is no *Head*. Now the very Contexture of the Words neceſſarily determines us upon the *ſixth* as *Head*, as well as *King*, or at leaſt ſtrongly enclines us; For *Five Kings*, that are *Heads* are *Fallen*, And *One is One*, what? but of the *Heads*, who are *Kings*. ἄλλος *Another* is not *yet Come*, *Another*, what? but *King*, Yet not *Head*, For He is *Another*; For when ſuch a Point of difference is to be decided, there is great Reaſon to give the word *Another* a greater weight of Senſe, then only a caſual Word of Order; but it ſeems the *Spirit* of *Prophecy* choſe that word [*One*] that the word [*Another*] might fall emphatically and yet concealedly, as poſſible to be caſually, where He would have it juſt Fall.

Further, when He *Comes*, *He muſt continue but a ſhort ſpace*, which is ſaid only of the *ſeventh King*, and no *Head*, For the *Five* are put together, The *Sixth* is; The *Eighth* goes indeed into *Perdition*, but after how long Time is here but intimated: Only the *ſeventh* is of *ſhort ſpace*, who being no *Head* of the *Beaſt* that *Carries the City*, ought to be of *ſhort ſpace* only; For neither the *Beaſt* nor ſuch a *City* could have ſurvived long, if the *King* no *Head* had been of long duration: But they were to ſurvive long.

Laſtly, the *Eighth* is expreſly ſaid to be of the *Seven*, immediately after the *Seventh* had made an Interruption between the *Heads*, being no *Head* Himſelf, but if the *ſeventh King* had been a *Head*, and the *ſixth* none, we might have expected, what Falls ſo on the *ſeventh King*, would have been fix'd on the *ſixth King*, to diſtinguiſh it from being a *Head*; and what is ſet on the

Eighth King to assure Him to be a *Head*, would have been in the same measure Communicated to the *seventh King*, to assure Him to be a *Head*, as well as *King*, if the *sixth King* had made a Chasm or Breach betwixt the *Heads*, whereas All falls fit on the *seventh King* on all sides to be no *Head*.

But though All This be enough, yet we shall have much more to Assure us when we come to know who these *Heads* are; that of all most indisputably the *sixth* must be a *Head*, and the *seventh* could be no *Head*, seeing the *heads* are *Full of the Names of Blasphemy*.

Propost. 4. These *seven Kings* are not *seven* particular *Kings*, or single *Monarchic* Persons, but *seven Governments*, having each a Number or Succession of such single *Kings* under them; For *Kings* in *Prophetic* Scripture signifie *Kingdoms*, and not only single *Kings*; So *Dan.* 7. 17. what are call'd *Four Kings*, no one doubts Mean *Four Kingdoms*; Accordingly *v.* 23. the *Fourth King* is Interpreted to be the *Fourth Kingdom*.

In this *Prophecy*, proportionably the *Beast* with *Seven Heads* is the whole *Roman* Empire or *Kingdom* (according to the old *Prophetic* Emblem of *Heathenish Monarchies*) from its first Foundation, and Beginning to its last Overthrow, in which *Rome*, the *Imperial City*, hath been always by the *Seven Headed Beast* Exalted and borne on High.

The *Heads* are the several *Governments* and *Forms* of *Empire*, that have each in their several Seasons exercised Supremacy, and Sovereign Authority in that *Monarchy State* or *Kingdom*, *Five* of which the *Prophecy* (as before nam'd) binds up together as unintereſſed in their Duration or Succession: The Last of these *Heads*, which is the *Seventh* and *Eighth King*, is eminently styl'd the *Beast*, because His Supremacy is chiefly treated of by this *Prophecy*, and in which the whole *City* and All *goes into Perdition with Him*.

Now to demonstrate, that these *Heads* and *Kings* must be Forms of Government, let us consider, one and the same *City*, the *City Rome* is *Carried* upon the *Beast* of these *Seven Heads* (together with the Cast-in-*King*) its whole Time, even to its final Desolation: For its whole *Ichnography* or Representation is charg'd upon these *Seven Heads*, in the last of which It is utterly Desolated. The *Heads* therefore cannot be several *Monarchies* and *Kingdoms*; For They are All the *Heads of One Beast* or *Monarchy*, and so not several *Monarchies* or *Empires*. They All bear

bear up the One *City Rome*, and ſo muſt be one *Roman Supremacy*: Nor can they be ſingle *Kings* or *Monarchic* Perſons, ſeeing neither would *Seven* Lives ſupport the Grandeur of *Eternal Rome*, as It was Call'd, nor in Fact have any *Seven* ſo ſupported it from the Apoſtle *John's* Time, much leſs *Two*, (One of which was then in Being,) although we caſt in the *Embolimean ſeventh King*, but not *Head*; For ſince the Writing of the *Apoſtle* is above ſixteen hundred Years, and yet the *Judgment Written* in this *Prophecy* is not as yet Executed; From the Time then that This *City* was ſaid to have ſuch an Aſcendency, as to have the *Kingdom over the Kings of the Earth*, to this time of the Deſolation here Foretold, the City *Rome* was to be kept up in Dignity by its *ſixth King* then in *Being*, by its *ſeventh King* no Head for a *ſhort ſpace*, by its *Eighth King* and *ſeventh Head*, under which it is to *ſink as a Mill-ſtone*. How impoſſible is it therefore, theſe *Kings* ſhould be other then Governments or Succeſſions of ſeveral Perſons, or numbers of Perſons in each Government?

Let us now lay together theſe Four Propoſitions, and conſider their Amount to that which we are upon; That which we are upon, is, That the Preſent and not a Future *Rome* or *Antichriſt* Falls under the Thunder-ſtroke of this *Prophecy*; and that the *People of God* are call'd out of the preſent *Roman City* or *Church*: The general way of proving this muſt be by finding, that the Preſent *Rome* is upon the *Eighth King* and *ſeventh Head*; Together with which It is to be deſtroy'd. For that is the *Rome* out of which the *People of God are call'd, even that Rome*, that is to be hus deſtroy'd.

To find this we muſt conſider the *Eight Kings* and *Seven Heads*, under which *Rome* paſſes its whole Time, and be able to judge of their Times. To which end I have debated theſe Four Propoſitions.

1. That theſe are *Kings* in Succeſſion. 2. That the Succeſſions are immediate, and without any void Time between. 3. That the *King* that was no *Head* can have no Room but in the *ſeventh* place. 4. That the *ſeven* and *eight Kings* are not ſingle *Kings*, but ſeveral, and a number of *Kings* under each *King*.

Now let us conſider the Amount of theſe four Propoſitions, and it muſt needs be that theſe Things will follow.

That whatever *King* or ſort of Government carried the *City Rome* aloft in the *Apoſtle Johns* Time of writing the *Revelation*, muſt *Conſequ.* 1.

muſt be the *ſixth King*, for *Five* then *were fallen*, with whom the *Prophecy* had no further to do, then to give them, as a mark of the *City*, and of the *Beaſts* carrying it. *One was then* in *Being*, which following the *Five* muſt needs be the *Sixth*.

Conſequ. 2. We know both by *Hiſtory*, and by *Scripture* mentioning *Auguſtus*, *Tiberius*, *Claudius Cæſar*, *Emperours of Rome*, That the *Head* bearing up *Rome* in the Apoſtles Times was the *Heathen Imperial Head*; And ſeeing there was no Time, that *Rome* was more *drunk* with the *Blood of Saints*, in univerſal Acknowledgment; nor the *Roman Empire* more confeſſedly carryed the *Names of Blaſphemy*, then at that Time; We know by the ſame univerſal Conſent, that of all others the *ſixth King* muſt needs be a *Head*; which decides ſo far the doubt betwixt the *ſixth* and the *ſeventh Kings*, which ſhould be of them Two the *Head*, ſeeing both could not; and it aſſures us the *ſixth* muſt be the *Head*. And indeed were not the *Prophecy* ſo puiſſantly againſt it, It looked fair to be the *Rome*, and *Beaſt* of that Time here meant, but for great Reaſons that can't be.

Conſequ. 3. We know by undoubted *Hiſtory*, the *Heathen Imperialiſm* fell by *Conſtantine*, in whom the *Empire* became *Chriſtian*: And ſeeing there was no *Inter-reign*, or breach in the ſucceſſion of *Kings* after the *ſixth*, the *ſeventh* muſt immediately ſucceed; And therefore It muſt be the *Chriſtian Empire*, becauſe that immediately followed that *Heathen*; from whence it appears how admirably agreeable the *Prophecy* and the Event are; For as we have made evident by the words of the *Prophecy* the *ſeventh King* could be no *Head*, carrying the *Names of Blaſphemy*. So the *Chriſtian Empire* acknowledging the *One God*, and the *One Mediator*, the *True God*, in whom is *Eternal Life*, was free from this Brand, and by wonderful Wiſdom of Providence It was ordered, that *Conſtantine*, and other the Chriſtian Emperours withdrew themſelves much from *Rome*, ſo that they did not, as the *Heads* of the *Beaſt* bear *Rome* ſo high, but It was in an Eclipſe, *Conſtantine* building the *City Conſtantinople* as a *New Rome* to ſhade the Old; And which is wonderful aſſuring as *Prophecy* preſents the *Beaſt wounded in One of his Heads* with a *deadly wound*, ſo we know by Hiſtory the *Beaſt* as an *Idolatrous Empire* was wounded in the *Chriſtian Victories* over the *Idolatrous Emperours* and *Chiefs*: Thus every way the word ἄλλος or [Another] falls ſo duly upon the *Chriſtian Emperour*, that It is even to raviſhment at the Wiſdom of the very *prophetical Grammar*, that ſo plac'd the ἓις or [One] that the

ἄλλος

ἄλλος or [Another] might follow big with Senſe, and yet veil'd with ſecreſie; and laſtly, *This Empire* continued but a *ſhort ſpace*; *viz.* about an hundred and fifty years, which was ſhort compared with the *five fallen* before the *Prophecy*, bundled together; ſhorter by half than the *ſixth King* then in *Being*; but beyond compariſon ſhorter then the *eighth King*, who is plainly aim'd at, and for whoſe ſake the *ſeventh King* was cut ſo ſhort in Time, that he might have his full Time, *viz.* of *forty two prophetick Months* (as we ſhall ſee) above twelve hundred years in ordinary account.

The only Objection I can poſſibly divine thus far, is, that becauſe the form of Government was *Imperial* both under the *Heathen* and *Chriſtian Emperours*. The *Heathen* and *Chriſtian Emperour* cannot be underſtood to be two forms of Government, and ſo the *ſixth* and the *ſeventh Kings* ſeem confounded into One, and thereby this account is overthrown.

To this I anſwer firſt, ſeeing we are ſure the *Heathen Empire* must be the *ſixth King*, that *then was*; It will very little alter the caſe, as to the preſent *Rome*, For It is certain that *ſixth King* muſt be *fallen*; we are alſo certain, the *ſeventh* being to *continue but a ſhort ſpace*, muſt be *fallen* alſo, becauſe the ſpace from the *ſixth King* hath been ſo very long. From whence it will follow the *Eighth* and laſt *King* muſt be, and muſt have been long in play, and whoever is, and hath been long ſo, muſt be the *eighth King*, and *Rome* muſt be this *Rome* under him, and this *Rome* and He muſt be deſtroyed together; and if we will believe the *Prophecy*, all this muſt be ſure. And ſo, as I ſay, the difference cannot be great; For under whomſoever the *City* now is, He muſt be the *eighth King*, *Rome* borne up by Him muſt be the *Rome* here deſcribed, and muſt be deſtroyed with Him the *Beaſt*; and the *People of God muſt come out of it*, as It is and hath ſo long been in the *eighth King*. *Anſw.* 1.

Although the form of Government under the *Heathen* and *Chriſtian Emperours* was alike, and the ſame *Imperial* Form, yet the Spirit and Soul of the Government being ſo purely *Chriſtian* in Gods Account, It highly merited to be reputed and given, as a new Succeſſion of *Kings*, as a diſtinct *ſeventh* King, being ſo much *Another*, ſo much different from thoſe before, and from that after it, although It had great Failings, even as the *Kings* of the *Houſe of David* had, and yet were in ſubſtance a Line of Honour in the *ſacred Regiſter*. *Anſw.* 2.

By

Conſeq. 4. By all this we muſt know, the *ſeventh Head*, but *eighth King* muſt have immediately ſucceeded at the expiration of the *Chriſtian Empire*, becauſe that *continued* but a *ſhort ſpace* after the *Heathen Empire* in *Being* in the *Apoſtles* Time, but a long Time hath now run out, and yet *Rome* is in Grandeur.

Whatever Name hath therefore carryed the Name of Supremacy derived from the *City Rome* it ſelf, and borne up that in Grandeur above the *Kings of the Earth* at any Time, or at this day, and more eſpecially for a long ſpace together, ſince the *Fall* of the *Heathen Empire*, and ſince the *Fall of the Chriſtian Empire*, and of its very *Imperial Name* muſt be the *eighth King*; be the Name what It will: And *Rome ſitting upon that Beaſt*, as that which hath drunk into it ſelf the Name of the *whole Beaſt* muſt be that *Rome*, and its *eighth King*, from whom the *People of God* are to *ſeparate*, that they may not partake of their *Sins*, nor *receive of their Plagues*, or elſe the *Prophecy* can have no ſenſe, or its ſenſe cannot be True.

And ſeeing we know that All This Time *Rome* hath incorporated the Name of a *Church* with the Name of a *City*, and that the *Biſhop* or *Pope* of *Rome* hath had the *Supremacy* of that *City* and *Church*, and carried it on high, riding as a Queen in State by Virtue of that *Supremacy* ſince the *fall* of the *Imperial* Name firſt as *Pagan*, and then as *Chriſtian* we muſt know, that He is the *Beaſt*, the *eighth King* and *ſeventh Head*, and that *Rome* as a *Church* now, more then a *City*, though a *City* too, is that very *Rome*, from which the *People of God* are to *come out*, becauſe of the foulneſs of its *Antichriſtian* and *Idolatrous Fornications*, and becauſe of the Horror of that Vengeance to be exacted upon it, of which the Judgment upon *Sodom*, the *Plagues* upon *Ægypt*, and the *Vengeance* on *Samaria* and *Jeruſalem* were but Types; For It is that *Edomitiſh Border of Wickedneſs* againſt which God *will have Indignation for ever*.

For if *Rome*, and no other be the *City*, as we have ſeen beyond Conteſt, it is, the *Pillars* of its Time from the *Prophecy* are ſo high and lofty, that they cannot be over-ſeen; The *ſixth King* then in *Being* when the *Apoſtle John* writ is one *Pillar*, the ſo more than *Monumental* Deſtruction of ſo *Imperious a City* is the other *Pillar*. Whatever time runs between theſe Two *Pillars* by the expreſs Words of the *Prophecy* are given to the *ſixth King* then in *Being*, to the ſhort ſpace of the *ſeventh King*, and the whole, how long ſoever after to the *ſeventh Head* and *Eighth King*. It being

being then ſixteen Ages ſince the *Apoſtle* Writ; It is undeniable, theſe *Kings* muſt be Governments, or diſtinct Supremacies, having each many ſingle Perſons under them, elſe they could not ſuſtain ſo long a ſpace; and the *ſeventh* feweſt, becauſe the ſhorteſt.

The Government that was in the *Apoſtles* time is long *Fallen*, no one can queſtion, ſuppoſe then the *ſeventh King* were diſputable who He is, the *Eighth* muſt yet be in Action, becauſe the *Seventh* had ſo *ſhort a ſpace*: Whoever the *Eighth* is, He muſt be as cloſe united to the *City Rome*, as the Rider is to the *Beaſt* on which ſuch Riders ſit. I appeal therefore to all the the World, that can but underſtand Senſe, when it is moſt plainly laid before them, who this can be, but the *Pope of Rome*? who alone, and no other with Him hath been thus united to *Rome* the *City* and *Church*, above theſe laſt twelve hundred Years.

From all which it moſt abſolutely follows the Preſent *Rome* is the *City* and *Church*, that is to fall under thoſe *Plagues* for her *Sins*, out of which therefore the *People of God are call'd*, that they may not partake of their *Sins*, nor receive of its *Plagues* ὅπως μὴ κοινωνήσητε: Which I undertook to demonſtrate, and is, I doubt not, in every conſidering Mans ſenſe demonſtrated, as far as is neceſſary by a general Argument. But I ſhall yet give farther Aſſurance of it, and Anſwer all Objections under the following Arguments, which ſhall be yet more particular.

If it can be proved, that the *Beaſt* that carries the *Woman*, and is that *ſeventh* Head, and *Eighth King*, of which ſo much hath been already diſcourſed, hath been in the Poſſeſſion of the Time expreſly deſign'd by *Prophecy* to that *Beaſt* that carries the *Woman*, as the *ſeventh Head* and *Eighth King*, and is now in the Poſſeſſion of that Time, and that it ought to be ſo long, as it hath already, is now, aud muſt ſtill continue to be; This will be yet more particular proof of the *Woman*, that it is the preſent *Rome*, out of which the *People of God are call'd to come*. *Argu.* 2.

For the due management of this Argument, Three Points are neceſſary:

The Time it ſelf of the *Beaſt* muſt be aſſign'd by expreſs Words of *Prophecy*, that there may be certain Knowledge of that what it is. *Point* 1:

There muſt be ſubſtantial Proof offered, that the Time aſſign'd will bear ſuch a Length, as will Comport with this Argument. *Point* 2.

Point 3. Seeing the Event at the End cannot yet, as a matter of Fact give Evidence, that the Time is juſtly aſſign'd, there muſt be good Evidence of the well fixing the *Epoch*, or Beginning of that Time according to the *Prophecy*, and according to Event alſo; and the Event, that is to be expected at the End, muſt appear to be ſufficiently defin'd by *Prophecy*, both as to the *City* or *Woman* carried by the *Beaſt*, and incluſively, as to the *Beaſt* alſo.

Point 1. I begin with the Firſt Point, *viz.* That the Time of the *Beaſt* is expreſly aſſign'd by *Prophecy*; For which I Vouch that known Place, *Revel.* 13. 6. And *Power*, *Right*, or *Authority* was given to Him the *Beaſt* to *continue* (as the Word ποιῆσαι joyn'd with a Word of Time, generally ſignifies in the New Teſtament) *Fourty Two Months*; Now in that *Power*, or as the Word ſignifies, a *Priviledge* or *Authority* was given Him, It ſets out, though not a Lawful Authority that was to be obey'd, as is moſt apparent by every thing pertaining to this *Beaſt*, yet It imports a ſignal permiſſion, and ordination of God's to that purpoſe, and that He carryed the *Woman* as a *King* or *Head* of the *Beaſt*, *viz.* of the *Idolatrous Empire*, and by a *Figure*, or *Synechdochically* the *Beaſt* Himſelf as *Head*, oft denotes the whole Body.

For the driving this home to the purpoſe, I am ſenſible It will be neceſſary to give Proof; That the *Beaſt*, c. 13. and c. 17. are one and the ſame *Beaſt*; For if the *Beaſt* were not the ſame in both Chapters, we could indeed have no guidance from the *forty two Months* aſſigned to the *Beaſt*, c. 13. concerning the Time of the *Beaſt*, c. 17. But if it be one and the ſame *Beaſt* in both Chapters, then the *forty two Months* muſt needs be the Gauge of the Duration of the *Beaſt*, c. 17. as It is c. 13.

Now beſides many Agreements between the Two Repreſentations, aſſuring them one, and the ſame, that would require much Diſcourſe, and Conſideration of the whole Frame of this ſtupendious Point of the *Prophecy*; I ſhall, as I have endeavour'd all along in each Branch of this Diſcourſe, chooſe One, that requires leaſt Diſcourſe, and yet is moſt undeniable; that is, the *Beaſt* in the Beginning of *chap.* 13. who had one of his *Heads Wounded*, and the *Deadly Wound was healed*, is the *Beaſt* that had the *Fourty Two Months* limited to Him: The very ſame *Beaſt* had by the Miniſtry and Service of the other *Beaſt*, of whom I will not now enquire, It being unneceſſary to the Force of this Argument: The very ſame *Beaſt*, I ſay, had an *Image made to Him*, with which He is ever after ſo conjoyn'd, that the *Beaſt* and

and his *Image* go inſeparably together; the very ſame *Beaſt* had the *Number* of his *Name*, as alſo his *Mark* made particular unto Him: All theſe the *Beaſt*, that had the *Fourty Two Months* decreed to Him undeniably had, for the *Prophecy* Affirms it in ſeveral expreſs Words, Calling the *Beaſt* that had theſe, the *Firſt Beaſt*; the *Beaſt that had a Wound by a Sword*, and *did Live*; the *Beaſt whoſe Deadly Wound was healed.*

Now the very ſame *Beaſt* that hath the *Image*, the *Mark*, the *Name*, the *Number* of the *Name*, and was *worſhipped*, is He that is carryed all along with theſe infallible Characters upon Him through every Chapter of this *Prophecy*, after his Deſcription, c. 13. till He is brought together with the *Woman*, the *City*, or Church under the *ſeventh Vial*, and both utterly deſtroyed, c. 19. And they who had *gotten* the *Victory* over his *Image*, *Mark*, *Name*, *Number of his Name*, and would not *Worſhip* Him, nor his *Image*, celebrate the *Judgments of God* made manifeſt, upon the *Woman*, the *City*, and upon Him, *Caſt into the Red Sea*, *or Lake of Fire*; as *Moſes* and the *Iſraelites* upon the Brink of the *Red Sea* of *Old*, *ſung* the *Praiſes of God* in *caſting Pharaoh* and all his *Hoſt* into that *Red Sea*, a kind of Type of this Deſtruction. c. 15.

And after all was fully executed upon the *City*, *carryed upon the Beaſt*, upon the *Beaſt Himſelf*, and upon his *falſe Prophet* and their whole *Party*; They who are firſt, and moſt eminent in the *firſt Reſurrection* are they, who had not *worſhipped* the *Beaſt* nor his *Image*, nor *receiv'd his Mark*, nor his *Name*; ſo manifeſtly referring to the *Beaſt*, who had All theſe, who is the *Beaſt* that had the *Forty two Months* aſſign'd to Him. c. 13. And indeed It is ſo far from *two Beaſts*, that there is not (except that *Beaſt*, whom the Prophecy calls the *other Beaſt*, who had no *Image*, *Mark*, *Name*, nor *number of Name*;) any more *Beaſts* then this *One Beaſt*, who had all theſe, who is kept ſo diſtinct as not to be confounded by the ſpecial care and caution of the Divine Spirit. And that other *Beaſt* firſt miniſtred to this grand *Beaſt*, till He came to his *Number*, and after ſerv'd Him as his *falſe Prophet*, and they were adjudged both to the *Lake together*; which, I hope, is full proof, that the ſame *Beaſt* who had the *forty two Months* aſſigned to Him, is the very *Beaſt*, who bears *Rome* aloft in this c. 17. and ſupports its Time at this day. And now the Time aſſign'd is very expreſs in this *Prophecy*, *viz.* *Forty two Months*, which was the firſt point to be made out.

Point. 2. There must be substantial proof, that the Time assign'd will bear such a length as may comport with the Argument, that is to reach from the Expiration of the *seventh King* above *twelve hundred years* ago, and so onward till the Times of this *Eighth King* and *seventh Head* shall end also.

Now It is at first sight evident, *Forty two Months* are (naturally understood) a Time so very short, and curt, that They afford no room nor space for Action, that is great and considerable. But it is as evident there is a *Cyphar* or *prophetick Short-hand* for Time, that multiplies *Days* into *Years*, and *weeks of days* into *weeks of years*, and so consequentially and proportionably *Months of Days* into *Months of Years*, and so proportionably these *Months* of *Days* into *Months of Years*: And this hath been Standard for the Rate of *prophetick Time*, ever since It was first set and seal'd by God, *Ezek. 4. 6. I have appointed thee each day for a year.*

And that therefore It should be so here, there is greatest Reason. 1. Because It is eminent, stupendious, profoundest *Prophecy*, even this whole Book of *Revelation*, and particularly this of the *City* and of its *Prince the Beast*, and requires deepest search, and a *Mind* that hath *Wisdom*, as is more than once admonished in this very point, and part of the *Prophecy*, that concerns the *Beast*, as if it were the most dark, misterious, and lowest laid of any Thing in this whole *Volume of Prophecy*; so that if ever there be place for such Interpretation of Time, here it is.

2. The necessity of deferring to the *Prophecy* its own Grandeur, requires this Interpretation of Time; For when it portrays such a Power, as the *Beastial Power*, and Principality, every stroke of which is great, and admirable; when It draws such a *City* or *Community sitting* upon it, so every way *wonderful*, as that *John wonder'd with great Admiration*, and that principally and in a manner solely in relation to this *Beast* of the *seventh Head* and *Eighth King*, and at the *Woman* upon Him. If the whole of this Grandeur, Power, and Principality both of the *City*, and of the *King* (for both are to be destroyed together) were coup'd up within the short space of *three years and a half*, how small and petite must the *Prophecy* be, in describing with so great State and Eloquence of Types and words such a *Mushrome City* and *Prince*, that should Rise and Fall before they could be known to Live, or be warm in that Potency; where could the *worlds wondering* after the *Beast*, and *worshipping Him* lodg within such straits of Time? How would the Acclamations to Him [*who is like unto*

the

the Beaſt] be ſpent in a Breath? How would the miniſtry of the *other Beaſt* to him have any place? Where would his *War with the Saints*, and his *Power* over all *Kindreds*, *Tongues*, and *Nations receiving his Mark*, &c. find Room. How could the *City* or *myſtical Woman* arrive to thoſe heights, as to offer the *Golden Cup of its Fornication* to all the *Princes* and *Inhabitants* of the *World*, or to riſe to thoſe Riches, to draw ſuch Confluency, as to make its *Merchants* the *Greats of the World*? Who ſees not this Nut-ſhell of Time cannot contain the Ocean of this *Prophecy*?

Beſides, as we have before at large found, the City is to be kept on high by the *ſixth*, *ſeventh*, and *eighth Kings*, from the days of *John* the *Apocalyptical Prophet*; we know how great a Time hath run out ſince then, we know the *King*, that then was is long and long ago expir'd; the *ſeventh King* was to endure but a *ſhort ſpace*, and what *ſhort ſpace* muſt it then be, if the *eighth King* or *Beaſt* was to endure but *three years and a half*? And yet upon this *eighth King* was the *Woman Rome* to ride until its utter Deſolation. But it hath and doth ſtill *ſit Queen* ſince the *Apoſtles* Time to this Day, and moſtly upon this *Beaſtian King*, how can then *forty two Months if Litteral*, anſwer ſo long a ſpace? So that there is nothing more undeniable then that theſe *forty two Months* are to be drawn out by the *Prophetical Elaboratory* into *Months* of *Years*.

3. When upon a juſt and ſevere Computation, we find, that theſe *forty two Months prophetically* expounded, will reach from the very Time, where according to *Prophecy* they were to begin, down to this Time, and allow for the event, that is to be ſtill expected at the end of thoſe *forty two Months*, not yet being *come to paſs*, and will indeed exactly *touch* that very *period* that by Prophecy is affixed to them all together; It is the greateſt proof of the *forty two Months* ſo to be expounded, that can be expected or deſired, until the event juſtifie all.

Let us then proceed to an exact Calculation of the Time given us in theſe *forty two prophetical Months*, and there ſee what length they reach.

The great matter in Queſtion will be whether theſe *Months* import Time of the *Sun* or of the *Moon*; for between Time of the *Sun*, and of the *Moon*, there will in the whole *forty two Months* be near thirty eight years difference.

But there are theſe three great Reaſons they muſt according to the ſtrict propriety of the word, and Thing, [*Months*] be regulated by the *Moon*, and not by the *Sun*. This

Reaſ. 1. This was always the Senſe of the Scripture, where ever It mentions *Months*, it intends Time governed by the *Moon*, which had, as all know, ſo great Domination over *Jewiſh* Time, that the great Solemnities of their *New Moons* and *Feaſts* received Law from it, and It created all the Time, the Scripture calls *Months*, and becauſe of thoſe *New Moons* muſt neceſſarily do ſo. So that if It were not ſo here, Scripture muſt vary from its own uſe of the word throughout all other places; for It hath no word, that it expreſſes *Months* by, but preciſely taken from the *Moon* or the *Newneſs* of the *Moon*. Now why It ſhould do ſo here without any Reaſon, It ſhould do ſo, but much the contrary, as will appear, what Account can be given?

Reaſ. 2. There is nothing more evident, then that this divine *Prophecy* keeps a ſtrict and ſevere Diſtinction betwixt the *Children of the day*, and of the *Night*, betwixt the *Witneſſes*, the *Seed of the Woman*, the *Church*, and the *Woman* the *Church* it ſelf, who are all of the *Day*; and the *Gentiles* and the *Beaſts* Times, who are of the *Night*. For the Times of the former are ſignally meaſured by *Days*, as governed by the *Sun*, wherewith the *Church* is *Cloathed*. But the Times of the latter are charactered by *Months*, as conducted by the *Moon*, the pale and wan Luminary of the Night; which *Moon* the *Church* is ſaid (not without regard to this very matter) to *have under its Feet*, and therefore not fit to give its Character of Time. And ſeeing this hath been taken notice of by many Interpreters of the *Revelation*, It is much of wonder, they have not meaſured theſe *Months* by the Courſe of the *Moon* which *Rules the Night*.

The Latine word *Menſes* hath made the Confuſion, and I know not what ſhould miſlead them but Inobſervance, ſeeing the *Hebrew* and *Greek* words exactly tranſlated are *Moons*, not *Months*, which kept to, had clear'd all doubts.

Reaſ. 3. There is a third Reaſon which is very great, and would abſolutely determin this Point if it were well Comprehended; and that is, that the *Sun* is the great meaſure of *Days* and *Years*, and of all Time by its ſuperior Motion, and the *Moon* does but borrow from it as its Light, ſo its power of guiding and denominating any Parts of the Courſe of Time: Even ſo the *Church* and its *Seed*, who is *Cloathed with the Sun*, muſt give Law to the Courſe of that Time that concerns its ſelf and its *Seed*. And It hath the *Moon under its Feet* in this reſpect alſo, that it gives Laws to the Courſe of the *Moon*'s Time by its own Time; ſo then

then theſe *forty two Months* of the *Gentiles*, and the *forty two Months* or rather *Moons* of the *Beaſt*, can be no other than *Lunar*, or *time of the Moon*, as they muſt, being call'd *Moons*; And ſo as time of the *Moon* muſt be ſubordinated to the account of Time by the *Sun's* Motion; So theſe *Months* muſt be ſubordinated in their meaſure to the Beginning and Ending of the *Twelve Hundred and Sixty Years*, with which they are always match'd as Correſpondents, *viz.* of the *Woman*, the *Church in the Wilderneſs*; and of its *Seed*, the *Witneſſes* in *Sackcloth*, and therefore muſt needs be *Lunar* Time or Time of the *Moon*; For if they were *Months* of the *Sun*, (if we might call time of the *Sun*; *Months*, whoſe very Name denotes Time of the *Moon alone*,) and ſelf-dependent Time the *Falſe Church*, even as the *True Church* muſt be *Cloathed with the Sun*, and have *the Moon under its Feet*, which is contrary to this *Prophecy*.

But if we ſhould attend the full dimenſions of this Argument, It would lead us into the whole ſtate of the *Characters of Time*, given in *Daniel* and this *Prophecy*, which would be too large a Diſcourſe for what is here intended; and therefore I referr the ſearching Reader to the Treatiſe call'd, *A Scripture-Line of Time*, which I have made Publick, and ſatisfie my ſelf with what concerns the Matter in hand; That the *Forty Two Months* of the *Beaſt* are *Lunar Time*, and muſt be meaſur'd according to the time of the *Sun*, or the *Twelve hundred and ſixty Years* of the *Woman in the Wilderneſs*, and the *Witneſſes* her *Seed* in *Sackcloth*, which cannot be deny'd upon the proof given; and is enough to our preſent purpoſe.

For upon this Ground-work well laid, that theſe *Months* are (as the very Propriety of the Expreſſion requires) *Months of the Moon*, and to be apply'd to *Twelve hundred ſixty Days of the Sun*; It is very plain, the, both Days and Months, caſt a Countenance or Face of *Three Years and a half Prophetically* to be Expounded; *Years* of *Years* for *Years* of *Days*: But, as there is an Abbreviation or ſhortning of the *Solar Year*, or *Year of the Sun*, into *Three hundred ſixty*, for *Three hundred ſixty five Days*: So let each *Year of the Moon* be rated in a Proportion, and, as five Days and upwards of the *Sun's* Time are taken off, ſo let as many of the *Moon's Years* be taken off alſo; and whereas the Year of the *Moon* is Accounted by the beſt Accounts of Time, at 354 Days, let it be accounted at 349 Days, and theſe *Fourty Two Months* will be as 1222 Years in anſwer to 1260 Years, as near, as

Time

Time of the *Sun* and of the *Moon* can be proportion'd one to another: For which I Appeal to the exacteſt Accountants of Time.

Now by all this Diſcourſe, I have undeniably, as I hope, and cannot but be humbly, yet fully perſwaded, (for I allow one Year for *Rounding* the Number) gain'd ſuch a ſpace of time as *twelve hundred twenty two Years*; very little under or over, for the *Woman to Sit the Beaſt of the Seventh Head*, who is the *Eighth King*: But that It will exactly Comport with the Argument we are upon, *viz.* That it is a time ſufficient to the definings of the Time by this *propheey*, is to be ſeen under the Third Point, for the management of the Argument, upon which I am now entring.

Point 3. There muſt be good Evidence of the well-fixing the *Beginning* or *Epoch* of this *Time*, according to the *Prophecy*, and according to the Event alſo. And the Event that is to be fixed at the End, muſt appear to be ſufficient, defin'd by *Prophecy*, both as to the *City* or *Woman* carryed by the *Beaſt*, and incluſively as to the *Beaſt* alſo.

This Point divides it ſelf into theſe two Branches.

1. The well-fixing this *Epoch* or Beginning of theſe *twelve hundred twenty two Years* according to *Prophecy*, and according to the Event. 2. And in the ſame manner to fix the Event to be expected at the End.

Branch 1. For the well-fixing the *Epoch* or *Beginning* of the Number of theſe *Years*, according to *Prophecy*, and according to the Event it ſelf.

1. I muſt recollect and enforce what I have before largely inſiſted upon; when there is a Succeſſion of Kings, According to that Maxim in Succeſſive Governments, *The King never Dyes*; whenever therefore the *ſixth King*, that was in the *Apoſtles* time expir'd, the *ſeventh* muſt needs Succeed. For the Succeſſion and Entail is made by God himſelf, and therefore muſt ſtand firm and ſure; And when the *Seventh* expir'd, as neceſſarily on the ſame account muſt the *Eighth* Succeed, who was alſo the *Seventh Head*; And according to this inviolable Succeſſion, the *Apoſtle* to this very ſame purpoſe, ſpeaking of the *Man of Sin*, his being Revealed in his Time, declares, as a ſtop upon Him, however the *Myſtery of Iniquity* was ſo *early at work*, *however earneſt* He
2 Theſ. 2. was to Succeed, yet the Succeſſion, which was the *Thing* that held cloſe and ſtrong, would *Hold its Hold*; So that the *Man of Sin* could not be Revealed before his *Seaſon*, or *proper Time*; within

in his *Time, Times, Half Time*; For he that *Holdeth*, viz. the *ſixth* King in his Time, the *ſeventh* in his Time, would *Hold his Hold* till each King, and the laſt eſpecially was *Remov'd out of the way* by that ſupreme diſpoſe of Providence, or *done* out of that *middle ſpace* determin'd by God: And then by due Advances was that *Wicked One Revealed*; Now who that conſiders that *Man of Sin* of the *Apoſtle Paul*, and the *Beaſt* of the *Apoſtle John*, can think of them, and not think them the ſame? But that is not the preſent Buſineſs to prove them the ſame, but this *Prophecy* it ſelf is demonſtration enough, as before explained. Dan. 7. 25. 12. 7.

Thus far the Matter is determined according to the *Prophecy*, whenever the *Seventh King*, aſſerted to be the *Chriſtian Emperour*, expir'd, viz. by a Civil Death, or the Ceſſation of the *Imperial Name*, and Power, immediately the *Eighth King* according to *Prophecy* muſt ſucceed, and bear up the *Roman City* in Grandeur, and whoever hath Borne up that *City* in *Supremacy* ſince that Time, muſt be according to *Prophecy* that *Eighth King*, the *Beaſt*. Now I Appeal to all the World, what the Year was, when the *Weſtern Imperial Name Fell*; and it is known in all *Hiſtory* to be the *Year of Our Lord*, according to general Account, 475, from whence Time ſince paſſed Allows theſe *Forty Two Months* their full ſpace of 1222 years, within Nine or Ten years; as ſhall be further urged preſently. I appeal in the ſame manner alſo, what Name or Power hath Borne up *Rome* ſince that Time, claiming Supremacy Himſelf, and giving it to that *City*; For He muſt be the *Eighth King*, or the *Beaſt*, who hath ſo born the *City*; or the *Prophecy* muſt be Falſe, and who knows not, it is the very *Biſhop* or *Pope* of *Rome* that hath ſo done; For in the wonderful Diſpoſes of God No one hath claim'd a Title of *Empire* from that *City* ſince that Year; No one hath Advanc'd that City by *Imperial Reſidence* ſince that year but the *Pope of Rome* Alone; and He hath done it to all Intents and Purpoſes in the Face of all the World.

The *Laſt Roman Emperour* left that Title [*Biſhop of Rome*] in Being, when He *Fell*, It hath ſurvived ever ſince *; For little Failures or Interruptions make no difference, where the ſame Title and Supremacy ſtill run on. It was then proclaim'd by *Jerome*, *Antichriſt* was *Born*, and ever ſince he hath been growing up till He came to his Manly Age, and to his Conſiſtent Age according to *Prophecy*; But ſince the *Times of Reformation* indeed, He hath been in a Decay, and ſo He ought to be by *Prophecy*;

* Their ſo much vaunted Succeſſion witneſſeth this Point.

and however He may ſummon his whole ſtrength now at laſt, yet it ſhall be only to Dye; and thus the Thing is juſtifi'd in the Event: and thus the Time of His, the *Beaſts*, and the *City Romes* Supremacy united to Him, as the Rider to the *Beaſt*, under the Name of a *Church*, hath had ſo long of its *Forty Two* Months.

I know there are ſome Objections, but none can avail againſt *Prophecy* ſo clearly, ſo demonſtratively Explain'd; I will very briefly paſs over them.

Object. 1. The *Biſhop of Rome* cannot be this *Beaſt* of the *Seventh Head*, and therefore not the *Eighth King*, nor *Rome* the *City* borne up by Him, becauſe He owns the *True God*, and Jeſus Chriſt, how then can He be a *Head* full of *the Names of Blaſphemy*? or *Rome* the Famous *Church* of the World be *Babylon*, the *Mother of Harlots*?

Anſwer. Whatever may be the Profeſſion of the *True God*, yet when that Profeſſion is Adulterated with *Idolatry*, and ſtain'd with the Blood of *Saints*; God accounts of thoſe Powers and People according to what His Word declares; *Zedechiah* was a *Profane, Wicked Prince*, and that latter Succeſſion of wicked Princes after *Joſiah*, *Lyons*: *Idolatrous Iſraelites*, are ſaid from the very Beginning to *blaſpheme* God: *Samaria* and *Jeruſalem* are thoſe Infamous *Ezek.* 20. 27. *c.* 23. *Proſtitutes or Harlots*, call'd *Aholah*, and *Aholibah*. This *Prophecy* hath therefore determin'd that Doubt, what Eſteem God hath, and All *his People* are to have of, both of the *Pope* and his *Church*. And there is no Fence againſt the *Divine Oracle*. *The Man of Sin* ſits in the *Temple of God*, and *Exalts Himſelf as God*, and *ſhews Himſelf, that He is God*, which is both *Blaſphemy* and *Idolatry*; and He bears the Name of it in being called *Holineſs*, and our *Holy Lord*.

Object. 2. According to the very Explanation of *Prophecy* given; There is not a cloſe Succeſſion of *Heads*, though there ſhould be of *Kings*; For between the *ſixth* and the *ſeventh Head* was the *Chriſtian Emperour*, who, though He was a *King*, was no *Head*, and the *ſeventh Head* did not Succeed, till the *Chriſtian Empire* Expir'd.

Anſwer. The *Prophecy* expreſly tells us, the *Beaſt* was *deadly Wounded* in one of his *Heads*, which was during the Time of the *Chriſtian Emperour*, who, as we have ſeen, was to come betwixt the *ſixth* and the *ſeventh Heads*, and had not the *eighth Head* been to Succeed, and had He not actually Succeeded after no long ſpace, in the ſtyle of *Prophecy*; The *Beaſt* had indeed *Dyed*, That is; the *Ro-*

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man *Empire*, as Idolatrous and Bloody in its Perſecutions had expir'd: But becauſe the whole of that Time, *Heatheniſh Idolatry* and *Perſecution* was Faſhioning into *Antichriſtian*, the Beaſt *liv'd*, though *deadly Wounded*, and the *Dragon* gave his *Power* and *Seat*, as by Will to the Beaſt.

The *Pope* was long er'e he aroſe to ſuch Supremacy, as would Anſwer the *Prophetic* Types. *Object.* 3.

And ſo *Prophecy* Repreſents it; The *Gentiles* or *Antichriſtianizing* Layty the *Inhabitants of the Earth*, under the *other Beaſt* or *Antichriſtianizing Hierarchy of Biſhops*; their *Dignified, and Inferior Clergy*; *Horn'd like a Lamb*; (among which the Pope of *Rome* was Principal, and ever aſpiring) were a *Protecterian Supremacy*, during the *Wound of the Firſt Beaſt*, or *Roman Empire* as *Idolatrous*, which under the *Chriſtian Emperours*; was *Wounded deadly* in *One* of, *viz.* the *ſixth of its Heads* or the *Pagan Emperours* and *Powers* ſubdu'd by the *Chriſtian Emperours*. *Anſwer.*

During that Time therefore of the *Wound*, and alſo during the Infancy of the *Kingſhip* of the *Seventh Head* and *Eighth King*, That *Hierarchy* hath the High, though Infamous Title of the *Other* Beaſt conferr'd upon it, and accordingly *Forty two* Months were aſſign'd to the *Gentiles*, as a Signification of ſuch a *Beſtial* Power, under the *Ariſtocracy* of the *Other* Beaſt, and to note its time.

And thus Things continu'd till the Grand * Beaſt had an *Image made to Him* to be *Worſhipped*, and All Sware Fealty to him by *Receiving his* Mark; which was the perfect *Healing* the *Wound*, and the Infant *Kingſhip* of the *Seventh Head*: Then He came to his Number 666, which was not till *An. Dom.* 725 or 6, during the *Chriſtian Emperours*, many Years after his Succeſſion, which the Infancy of a King does not Prejudice. Then the *Other Beaſt*, though undivided from the *Grand* Beaſt, ſubmitted to be his *Falſe Prophet*, and the *Months* of the *Gentiles* naturally merg'd into thoſe of the Beaſt, having till then ſupply'd what was wanting in the time of the Night, although the Beaſt's Infant Succeſſion, as *Eighth King*, and his *Fourty Two Months* commenc'd againſt the *Twelve hundred ſixty Days*, as the Moon's Nights againſt the *Sun's* Days.

* Call'd *Beaſt*, tho' but a *Head* in Imitation of the little *horn*, among the *Ten*, (another Emblem of this *Beaſt*) call'd the *Beaſt*, and *deliver'd* to the *Flames*, *Dan.* 7. 11.

Thus it is no Objection againſt *Prophecy*, but according to *Prophecy*, that the *Beaſt* was ſo long Riſing to his Exerciſe of Supremacy, as *ſeventh Head* and *eighth King*. For He is the *Beaſt*, that was in its *Six Heads*, but *deadly Wounded* in the *ſixth* of them by the *ſeventh King* no *Head*, and ſo *was as Not* in any Appearance, till the *ſeventh Head*, and *eighth King* was grown up to his Num-

ber, and the *Wound healed* by an *Image made to Him*; And *Great*, and *Small*, *Rich* and *Poor*, *Bond* and *Free received His Mark*.

2. But this Objection will be more fully answer'd by a further settlement of the very Beginning and Epoch of these *Forty Two* Months of the *Beast*: For whenever the *Beast* Rose, those Months Rose also; Now the *Beast*'s Rising is fix'd to an *Hour*, For the *Ten Kings receive Power*, or *Authority* at *One Hour*, viz. the very same *Hour* with the *Beast*: And they *receive Authority* as *Kings* that same *Hour*; For here μίαν ὥραν is to be Interpreted at one *Hour*, as ἐννάτην ὥραν, *at the Ninth Hour*, *Acts* 10. 30. And they receive at that *One Hour Authority*, as *Kings*; They had no *Kingdom* in the *Apostles Time*, although then they were as *Ten Horns* to the *Roman Empire*, but *uncrowned Horns*. For the *Beast*, or *Idolatrous Roman Empire*, consisting of its *Seven Heads* and *Ten Horns*, and of the Body of the People were always alike pourtray'd in *Prophecy*, yet with some regard to the variety of Times that pass'd over it: The *Heads* are therefore in the *Roman Dragon*, or *Heathen Imperial State*, first represented *Crowned*, (for they always imported Supreme Power,) and then in the *Beast*, the *Heads* having been already *Crowned*, the *Horns* are presented *Crown'd*, shewing at the *one* and the same *Hour*, the *Seventh Head* of the *Beast* came to the Exercise of Sovereignty, The *Ten Horns* also *received Power* as *Kings*; And in this Vision, *c.* 17. Neither the *Heads* nor the *Horns* are presented as *Crown'd*, having been both *Crown'd* in the former Vision, and explain'd in this.

But let us Examine when could these *Ten Kings receive Authority* as *Kings*, and be justly own'd as such, for the *Prophecy* says they had *received no Kingdom as yet*; And it was at *One* and the *same Hour* with the *Beast*, viz. when He succeeded the *Seventh King*, or when the *Roman Christian Empire* ceased; For when their *Universal Monarch*, their Lawful Prince renounced *Empire*, as *Augustulus* did; Then had the *Beast Authority* to begin His Months, and then these *Ten Kings received Authority* as *Kings*, which could not according to the *Law of Kingdoms* (to which Law the *Prophecy* yields Deference) be, while the Lawful Sovereign was in Being; But he ceasing to be a *King*, their Obligation ceas'd, and then they *Rise* up as *Kings*, whatever they had had done before towards being *Kings*, was till then but Usurpation and not Authority; Which Consideration absolutely fixes the Succession and the Time of it: And they are call'd *Ten*, not to raise a Scruple about their exact Number, *Ten*, neither more nor less,

but

but being ſeveral, into which the *One Empire* ſprouted againſt its will, (as All *Hiſtory* well knows, that at that Time the *Empire* was ſo Torn into Pieces.) But they are called *Ten* to preſerve Regard to that *Firſt Image*, in which this *Roman Empire* came down to the *Feet*, and was divided into the *Ten Toes*. And this being the State of that *Empire* under its *Seventh Head*, the *Horns*, or *Kings*, ſeated in it, are called *Ten* with reſpect to that *Firſt Statue* given of the *Four Empires*, and of the laſt Form of the *Laſt Empire*. And they are call'd *Horns*, becauſe notwithſtanding They were Abſolute, Independent *Kings*, *Yet as Horns* give offenſive and defenſive force to the *Head*, and that hath Supreme Management of them; ſo theſe *Horns* gave their Power to the *Seventh Head*. So making Him an Univerſal Monarch, or *eighth King*, till the *Words of God are fulfill'd*.

Now I know not how a firmer Settlement of the Beginning of theſe *Months*, juſt at the Ceſſation of the *Chriſtian Imperialiſm* can be made than is now made by this laſt Addition.

But becauſe it may be ſaid, the Name of *Pope* is no Kingly or Imperial Name, It ſeems to overthrow the whole Frame laid. *Object.* 1.

It is Admirable, the Care *Prophecy* hath taken to tell us; The *Beaſt* of the *Roman Idolatrous Empire*, is continu'd in Life, and is *healed of his deadly Wound* by *making an Image to Him*, who is the *Seventh Head* and *Eighth King*. The *Papacy* is not a real Martial, Civil Sovereignty, but it is the *Image* only of One, It is yet nevertheleſs Haughty, for it is *Ador'd* and *Worſhipped*; It Aſſumes Power over Princes, and diſpoſes Kingdoms, It is nevertheleſs Cruel and Enforcive, for it *Kills* All who will not *Worſhip* that *Image*; It *Cauſes All to receive its Mark*, or proſcribes them, how great or ſmall ſoever; It Arrogates not only a Crown, but a *Tripple Crown*; This *Beaſt* in an *Image* is therefore the *Beaſt* that *is not*, *yet is*, viz. is not the *ſame*, yet *the ſame*, the *ſame* in Real Power, yet in an *Image* too, *viz. Spirituality* of *Power* is an *Image* of *Power*; but enforcing that *Power* by its *Horns*, it is a Real *Power*, and ſo Is not yet, *Iſ.* c. 17. 8. *Anſwer.*

But It may be ſaid, it was long er'e theſe *Kings* gave their *Power* thus to the *Beaſt*. *Object.* 2.

It is moſt true, it was ſo, even as It was er'e He came to his *Number*. For therefore *Prophecy* ſets this *Beaſt* in View, Riſing with his *Ten Crowned Horns*, firſt out of *the Sea*, thoſe Troubleſome Commotions in the World, when *Rome Fell*, as a *Burning Mountain* into the *Sea*. But at the Riſing of this *Beaſt* out of the *Anſwer.*

Bottom-

Bottomleſs *Pit*, whither He went down, when He became a *Fallen Star*, * with the *Key of it* to *Open it*, and *Aſcended*, Rev. 9. 1, 2. Then did He *Receive the Kingdom*, and *Power* of theſe *Horns*, till He *goes into Perdition*. For the once noting Him to *Riſe out of the Sea*, and Twice to *Aſcend from the Bottomleſs Pit* ſhews, He had a double Riſing, One by way of meer Providence, as out of the tumultuous Sea of worldly Affairs, that neceſſitated the *Emperour* to abdicate *Empire*, and to leave Him the only Name of Supreme Eminency in *Rome*, but then He *was not*; till after, as an *Antichriſtian*, *Falſe*, *Spiritual Power*, or *Vicar* of Chriſt, He aſſum'd a Kingdom, an Univerſal Kingdom, as having the *Keys of Eternal Damnation* in his Hand, *viz.* of the *Bottomleſs Pit*.

* When *Phocas* gave Him the Title of *Univerſal*, *An.* 606.

Object. 3. If the *Pope* be an *Eighth King*, a *Roman* Supreme Power, and the *Head*, to whom the *Ten Kings* give their *Power*, Why is it not then Lawful to acknowledge Him; as the *Roman Cæſar* was to be acknowledg'd by Chriſt's own Command; and as the *Crowned Horns*, or *Ten Kings* are to be acknowledg'd, who give Him *their Kingdom* and *Power*.

Anſw. 1. No Kings, or Powers may be acknowledg'd in their *Idolatrous* or *Superſtitious* Commands: No *Cæſars*, no Kings, and much more no *Popes* can be ſo Obey'd.

2. But upon this very Account He ought not at all to be acknowledg'd, becauſe He is a *King* only in an *Image*, and in reality a *Fallen Star*, a Corrupted, *Antichriſtian*, *Falſe*, *Spiritual Power*, Undermining and Uſurping the Kingdom of Chriſt; and ſo to be abhorr'd and deteſted, and his Adulterous *Idolatrous Church or City* to be ſeparated from, and to be *Come out of*.

And thus I have, I Truſt, evinc'd the Settlement of the Epoch, or *Beginning* of theſe *Fourty Two Months*, both by the *Prophecy*, and by the Event; and come now to fix the latter Branch, or what *Prophecy* hath determin'd concerning the End or Period of theſe *Months*, although that cannot be declar'd in the Particulars, or manner of the Event, but muſt be waited for till *He* ſhall *ſhew* them, who hath *Reſerved them in his own power* till their appointed Seaſon.

But in the mean time He hath given us the Bulk of the Events, which at the end of theſe *Months* ſhall be in their Motion, and continual Progreſs, till all be Accompliſhed, and no *Iota* of the *Prophecy Fall to the Ground*.

Now to make this Point as plain as *Prophecy* hath made it, It is to be conſider'd in the two Grand Oracles that are given of it;

it; and Relate to the very End of the *Twelve hundred ſixty Days*, and ſo conſequently to the End of the *Months*; or to the End of the *Months* themſelves implying the End of the 1260 Days.

As to the End then of the *Twelve hundred ſixty Days* ſince the *Witneſſes* are to be in *Sackcloth* during them, whenever the *Witneſſes* come into a ſplendid State, It is certain, They can be no longer in *Sackcloth*; For ſuch a State, and ſuch a *Sackcloth* can by no poſſible means Agree. And then it will as certainly follow, the *Twelve hundred ſixty Days* are at an End, when they change their *Sackcloth* for *Garments of Praiſe*. For all thoſe *Twelve hundred ſixty Days* they are to be in *Sackcloth*: Although therefore the *Prophecy* does not poſitively ſay, the *Twelve hundred ſixty Days* are at an End, yet in that It ſays they were *Called up to Heaven in a Cloud*, and their *Enemies beheld Them*; It muſt needs be that the *Sackcloth* muſt be dropp'd when they are Chariotted in a *Cloud*, and *Aſcend*; and ſo then It does by neceſſary Implication ſay, that the *Twelve hundred ſixty Days* are at an End; For elſe the *Witneſſes* could not part with their *Sackcloth*, being determin'd to it for ſo long; And ſo long the *Womans* the *Churches*, *Twelve hundred ſixty Days* laſt; For as their Times are equal, ſo their States Reciprocate.

When therefore the *Twelve hundred ſixty Days* are by Conſequence abſolutely neceſſary ended, the *Fourty Two Months* are wheeled along with them to their Period: And that affects the *City*, the *Great*, *Spiritually called Sodom* for *the Filthineſs of its Fornications*, and dreadful *Burnings*, that it is devoted to: And *Ægypt*, firſt for its Oppreſſion of the Saints, with whoſe *Blood* it is Drunk; Then for the *Plagues* that will come upon it, and laſtly for its *Pharaoh*-like Principality, firſt in the *Pagan Dragon*, and then its *Draconick Pope*, to whom the *Dragon* conſign'd His *Power*: And to follow all the Emblems of the *City*, as on purpoſe to bring it Home to *Rome*, It it both Reſembled to the *City*, *where our Lord was Crucified*, ſignifying its *Whoredom* to be like the *Whoredom* of *that Infamous Aholibah*, or *Jeruſalem*, *the Falſe Whoriſh Church*, and under the Juriſdiction of *Rome* ſo much at that Time, that not without the moſt Notorious Sentence of the *Roman* Judge, *Pontius Pilate*, *Our Lord was Crucified*, which was for the very Service of this *Prophecy*, ſo particularly we may Believe Recorded, that in that Senſe the very *City Rome* was the *City*, in which *Our Lord was Crucified*.

All

All this Affects this *City*, ſo that its *Tenth Falls*; Now this *City ſits on the Beaſt*, For to ſhew it is the ſame *City*, that *ſits on the Beaſt*, when the *Beaſt*, the very ſame *Beaſt*, that *Aſcends out of the Bottomleſs Pit*, c. 11. c. 17. *Kills the Witneſſes*; Their *Dead Bodies lye in the Street of that Great City*, which plainly joyns the *Beaſt* and the *City* together, the *City*, as the *Imperial Reſidence*, the *Beaſt*, as the *King* of it, as the *Viſion* of the c. 17. does; For He, as *King*, having Power of Life and Death, thoſe whom He *Kills* lye in the Street of his *Great Emperial City*: So then the *City* and the *Beaſt* are here firſt ſo nearly conjoyn'd, and ſo again, c. 17.

How then comes *the Tenth of this Great City to Fall?* (whatever we underſtand by it, for I will not now diſpute that) How comes it to *Fall*, I ſay, when *It ſits on the Beaſt?* It could not be, if the *Beaſt* Himſelf did not Sink; and how could He Sink, if His *Fourty two Months* were not out; For ſo long was given Him by *Prophecy*, which in another Character is call'd, *Time, Times*, and *Half a Time*, and as apply'd to the *Witneſſes Three Days*, and a *Half*, in Imitation of our *Lord's three Days* in the *Grave*; Till the Morning then of the *Half Time* and *Day*, there could be no ſuch Alteration in his Kingdom, as the *Reformation* made, and till that Time of the *Forty two Months* fully exhauſted, when the *Twelve hundred ſixty Days End* alſo, in the Riſing and Glory of the *Witneſſes*, There cannot be a *Fall* of the *Tenth of the City*, which He bears up the Grandeur of.

And to ſhew farther that this *Beaſt*, that *Slays* the *Witneſſes*, is the ſame with the *Beaſt*, c. 17. It is made known by that certain Mark of it, the *Aſcending out of the Bottomleſs Pit*, and that we may know they are both the ſame with the *Beaſt*, who hath the *Fourty two Months*, c. 13. He *makes War with the Saints*, who are the *Seed of the Woman*, and *Hold the Teſtimony of Jeſus*, or are the *Witneſſes*, being thereunto Deputed by the *Dragon*, who gave *him his Throne*, and *Great Authority*; and He, that *Beaſt* is Taken, c. 19. as is foretold alſo, c. 13. *He that leadeth into Captivity, ſhall go into Captivity*; And the *Ten Kings who give him their Power*, who make *War with the Lamb*, and *He overcomes them*, are *Kill'd with the Sword of his Mouth*, c. 19. as was foretold, c. 13. *He that killeth with the Sword ſhall be killed with the Sword.*

C. 12. *Ult.*

All which farther Aſſure together, with what hath been ſaid before; That It is *one* and the *ſame Beaſt*, throughout the *Prophecy of the Revelation*, viz. the *Seventh Head of the Roman Empire*,

pire, and its *Eighth King*, to whom the *Ten Kings*, as *Horns give their Power*.

The ſecond Oracle given us concerning the Period of the *Forty two Months* is c. 17. *God hath put into the Heart* of the *Ten Kings* to *Do his Will*, or *execute his Determination*, and to *execute* and *perform One Determination untill the Words of God ſhall be fulfilled*: Now this *Counſel, Determination, and Will of God* is that which is explain'd what it is, It is even that they ſhould *Give their Kingdom and Power to the Beaſt*: And how long? *Untill the words of God ſhall be fulfill'd*. And Thoſe *words* were declar'd, c. 13. *Authority was given to Him*, as a *Beaſt* of *Ten Horns*, to *continue Forty two Months*: The great Event therefore at the End of the *Forty two Months* is, That then the *Ten Kings* ſhall *Hate the Whore*, and *make her Deſolate, and naked, and ſhall eat her fleſh, and burn her with Fire*.

From whence it is evident, how cloſe the Union is between the *City* call'd the *Whore*, and the *Beaſt*; For while the Kings *give their Power to the Beaſt*, they bear up the *Beaſt* who bears up the *City*; while they *fulfill* the *Decree of God for the Beaſts Forty two Months*, *They are One in giving* Him their *Kingdom*, and *Power*, and ſo long *They are drunk with the Wine of the Whores Fornication*. But when thoſe *Words are fulfill'd*, and *thoſe Forty Two Months*, then *They hate the Whore*, and then this *Tenth* of the *Great City Falls*. viz. the whole Circle of the Power given by theſe *Ten Horns*, or *Ten Kings*, who now Recall their *Power* from the *Beaſt*, and that *Tenthneſs* of Power *Falls* alſo: For however the *Grammar* of the word δέκατον will not bear ſuch an Expoſition of it, as ſ ould ſignifie the *Ten King'd Power*, yet the *Prophecy* of *Daniel* in the Ten *Toes of the Image*, the *Ten Horns of the Beaſt*, and The whole Frame of the *Prophecy* of the *Revelation* concerning the *Beaſt*, his *Ten Horns*, or *Ten Kings*, does forcibly overſway the nicety of *Grammar*, and carries the *Prophecy* to this Senſe, and much the rather, becauſe as hath been argued; The *Twelve hundred ſixty Days* will be then ended, *and the Words of God fulfilled*, concerning the *Beſtian Power*, which lay ſo much in its *Horns* or *Ten Kings* perſecuting the *Witneſſes*.

Let us now recollect the Summ of this Argument in the Proof it gives; The Argument runs thus, The *Roman City* or *Church*, ſits *on the Beaſt*, *or Eighth King*, who hath been in Poſſeſſion of the Time allotted him by *Prophecy* ſo long, as from the *Seventh other King*, of a *ſhort ſpace* after the *ſixth King*, that was in the *Apoſt. John's* Time, till now within nine or ten Years of the Expiration of that Time, as a Time allowable to remain for the fulfilling of All Events, This is the *Beaſt* or *eighth King* bearing up that *Rome*, whether *City* or *Church*, out of which *Gods People are Called*: But the preſent *City* or *Church* of

 Rome,

Rome, ſitting upon the *Pope*, is, and hath been in that Poſſeſſion ſo long.

That Time ſo allotted is expreſly ſaid to be *Fourty two Months*, thoſe *Months* muſt be *Prophetical Months*, or *Days* for *Years*; Thoſe *Months* muſt be Time of the *Moon*, and not of the *Sun*.

Thoſe *Months* being time of the *Moon*, given by *Prophecy*, muſt be taken and applyed to time of the *Sun*, given by the ſame *prophecy*, that they may be rated, and known what time They contain.

According to the exacteſt Computation that can be made, *Fourty two Months* apply'd to *Twelve hundred ſixty Days* for *Years* muſt be *Twelve hundred twenty two Days* for *Years*, that is, *Twelve hundred twenty two Years*.

The *Epoch* or Beginning then of theſe *Months*, fixed at the Ceſſation of the Chriſtian *Emperour*, the *prophetical Seventh King*, which was in the Year of our Lord 475, muſt needs reach to the Year 1697.

The *Twelve hundred ſixty Days*, or *Years*, both of the *Witneſſes* and of the *Woman*, ending neceſſarily at the ſame time, (for the one cannot out-laſt the other) muſt begin *thirty eight Years* before the *Months*, viz. 437.

But becauſe the *Witneſſes* could not be ſuppoſed to put on their *Sackcloth*, without juſt Occaſion given, the *Gentiles* under the other *Beaſt*, *Treading the Holy Court*, muſt have begun their *Fourty two Months*, when the *Twelve hundred ſixty Days* of the *Witneſſes Sackcloth*, and the *Womans Wilderneſs State* began alſo, *viz.* 437.

It is no matter what became of the *Gentiles Fourty two Months* after the *Beaſt* firſt Riſen, and grown up to his *Image*, and Power to enforce the *Worſhip of it*, and the receiving his *Mark*, *Name*, or of the Number of his *Name*, viz. at 725, his Famous 666. For then the *Beaſts Months* ſupport the *Seventh Headſhip*, and the *Roman City*, or *Apoſtate Church*, and the *Gentiles Months* Merge, or are drowned in them.

The *Months* and *Days*, being given under the Character of *Time*, *Times* and *Half a Time*, and *three Days* and a *half*, when they arrived to the Beginning of the *half Time*, and *Days*, ſuch a partial Riſing of the *Witneſſes*, and Retrenchment of the *Beſtian Kingdom*, ſuch a Fall of ſome of the *Ten Kings* from the *Beaſt*, as was ſeen at the *Reformation*, was allowable by *Prophecy*, after the manner of our *Lord's three Days* and *Nights* in the *Heart of the Earth*, and was a Pledge of the complete *Fall* of the *Beaſt*, and of the *City's Fall* from their whole *Ten King'd* Principality, at the end of the *half Time*, or 1697.

Mark: thoſe Kings who bewayl *Babylon*, c. 18. 9. cannot be thoſe *Ten Kings*, who at laſt Turn to *hate the Whore*, who they are, will not be known till that *Burning* of *Babylon* ſhall be better underſtood.

At the ſame time, when the *Days* of the *Witneſſes*, and the *Months* of the *Beaſt* End; The *Turkiſh Second Woe* or *Tyranny* ſhall paſs away, and cannot ſooner, becauſe it is the *Second Woe Trumpet* upon the *Beſtian*

ſtian Kingdom, laſting till its *Fourty two Months* End; Which being an Obſervation foreign to this Matter, needs not be enlarged, yet well obſerv'd adds ſtrength to the whole.

The laſt Argument I ſhall uſe to perfect all that hath been ſaid already, ſhall be an Appeal to All that in any degree know the State of the World, whether the Condition of *Papal Rome*, ſince the time eſpecially of the *Beaſts receiving the Key of the Bottomleſs Pit*, as a *Fallen Star* in the Days of *Phocas*, his coming to his *Number*, and *Image* in the days of *Leo Conon* hath not anſwer'd the Characters of *Prophecy*. *Laſt Arg.* *Ann.* 725.

Does the *Prophecy* ſignifie a *City*, perpetuating *Eternal Rome* in a *Church* as Falſe, Impure, and *Adulterate*, as the *Mother of Harlots* Imports; Which Title cannot be due in its higheſt degree, but where True Religion is Proſtituted, as appears in *Aholiab and Aholibah*: And hath not *Rome* been ſuch a One as *Papal*, in all its Idolatrys, Superſtitions, and Senſualities?

Does the *Prophecy* Repreſent a *Cæſar* in an *Image*, and hath not the *Pope's Tripple Crown* elevated upon his *Spirituality* and *Vicarſhip* of Chriſt been ſuch a One?

Does the *Prophecy* ſpeak *Rome* in all the Grandeur of *Scarlet*, *Purple*, and *precious Stones*, And is not the Splendor of *Rome*, its *Pope*, *Cardinals*, and *Hierarchy ſuch*?

Does the *Prophecy* ſet out an Univerſal Propagation of the *Fornications* of ſuch an *Imperious*, *Whoriſh Woman*, prevailing upon *Kings*, *Nations*, *Kindreds*, and *Languages*; and what hath *Papal Rome* pretended more forcibly to than ſuch an *Univerſality* of its Religion, which is called *Filthineſs*, Spiritual and Bodily, and All *Abomination*?

Does *Prophecy* ſet out the *Idolatrys* of ſuch a *City* and its *Prince* by the *Blaſphemy* of *God*, of *his Tabernacle*, of *All that dwell in Heaven*, and this openly avow'd by a Title *writ on her Forehead*, according to the manner of the moſt Infamous Proſtitutes, and of *Babylon* Mad of *Graven Images*, and yet all under a Myſtery, So as to be doubted whether *Idolatry* is juſtly charged upon it by even Thoſe, who deeply ſuſpect it? And is not this, and hath not this been the State of *Rome* moſt Remarkably ſince the Days of *Leo Conon*?

Does the *prophecy* Repreſent a *Beſtian War* with the Saints, a *Cauſing*, that all who *would not Worſhip the Image*, ſhould be *Kill'd*; and proſcribing them that they ſhould not *Buy nor Sell*; *All*, *Great and Small*, *Rich and poor*, who will not *receive the Mark*, &c? a *City Drunk with the Blood of Saints*? and what can we ſay, but that the *Excommunication* of *Princes*, depoſing and Depriving them, the *Interdicting* of *Kingdoms*, *Maſſacres*, *Martyrdoms*, *Inquiſitions*, Ravages upon the World on the account of that Religion, Falſly ſo call'd, have anſwer'd the *prophecy*?

Do other *prophecys* of Scripture ſay, there ſhould be a Grand *Apoſtaſie*, out of which ſhould come a *Man of Sin*, and ἄνομος, one above all Law and Controll, as Supreme, and Infallible, juſtly ſtyl'd a *Beaſt*, *One ſitting in the Temple of God, exalting Himſelf above All that is called God* or is *Worſhipped*? That though the *Myſtery* of *Iniquity* was then at *Work* for Him, yet that He could not be *Revealed*, but in his *Seaſon*; Do we not ſee ſuch a One, that hath been long in the World, claiming from the *Apoſtles*, whom yet the elder Ages of Chriſtianity knew not, till the Time pointed out by *Prophecy* was come, *A Lord God the Pope*, as hath been *Blaſphem'd*?

Does that ſame *prophecy* ſay, The *Lord* will *Conſume that Man of Sin* with the *Glory of his Coming*, and with the *Brightneſs of his own Appearance*; And do we not ſee at this Day his Times drawn out, and lengthen'd beyond parallel for ſuch an *Appearance*? And does not the *prophecy* of the *Revelation* ſay the ſame Thing? For his *utter Deſtruction is not*, till the *Heavens open to Chriſt*, Revel. 19.

Does not another Prophecy ſay? *Some*, a certain *Sort*, and *Society* or *Community* of Men ſhall *Depart* or *Apoſtatize* from the *Faith*, giving heed to *wandring Spirits* as *Divels* are called, and to their Apparitions, and ſo to *Doctrines of them* as *Daimons*, and of the *Worſhip of them*, through the Hypocriſie of *Lyars*, and *Legendary Prieſts*, who diſguiſing themſelves in the Garb of extraordinary Holy Perſons Coyn ſuch Stories of ſuch *Spirits* appearing to them, to draw others to Worſhip them, having in the mean time their *Conſciences ſeared with a hot Iron*, whoſe Badges by which They are to be known are, *Forbidding to Marry*, and to *Abſtain from Meats*, making theſe Things the Cogniſances of their Orders? And have we not ſeen this Scripture fulfilled?

Or Saints departed.

Did not the *Apoſtle John* Foretel a *Great Antichriſt*, of which the *Little Antichriſts* in his Days were but *Forerunners*; and did He not Foreſhew a great *Idolatry* coming upon the Chriſtian World, in Derogation from the *One Jeſus Chriſt*, who is the *True God and Eternal Life*, on which account He makes it the Farewel of his *Epiſtle*, *Little Children*, *keep your ſelves from Idols*. *Amen*. And have we not ſeen, that great *Idolatry* againſt the New Teſtament in the *Invocation* of *Angels*, of *Saints*, and above all of the *Virgin Mary*, as a plain Violation of the *One Mediator Jeſus Chriſt*, Equal to the *Idolatry* againſt the *One God*, and the *Worſhip* of Him, and that in all kinds of *Imagery*, and even in a piece of *Bread*?

Theſe certain Matters of Fact, and of daily Experiment joyn'd with the *Prophecy* cannot but give a *Plerophory*, a full meaſure of Aſſurance; That this preſent *Rome* is that *Community*, *City* or *Church*, out of which we are call'd, if we would be the *People of God*.

Having

Having now ſo far demonſtrated, that the *City*, *Church*, and *Community*, out of which we are commanded to *come* is the very preſent *Papal Rome*, It remains that we enforce the Command it ſelf to *come out of it*, by particular Inferences from it.

For hence It appears how neceſſary It is for Chriſtians in general to know, and to take notice, that there is ſuch an *Apoſtacy* from Chriſtian Religion, diſguiſed under the Name of *Catholick Chriſtianity*, that hath concentred it ſelf in *Rome* under the name of an *Univerſal Church*, and in ſuch a Head of it as the *Pope* under the name of *Head of the Church* and *Vicar of Chriſt*: The *Apoſtle* not only ſpeaking *Face to Face*, Not only when with them, but by *Epiſtle* when at diſtance from them, writing to the *Theſſalonians*, thought it a point of great Moment, and of deepeſt Intereſt to inform them of it, and to poſſeſs them of it, and in them all Chriſtians, Learned or Unlearned. *Infer.* 1.

And the Love of God the *Father* gave the *Revelation* to Jeſus Chriſt, to *ſhew it to his Servants* as containing this, as One of the greateſt Points of it: *viz.* Concerning this *Apoſtaſie*, the Seat and Reſidence of it, this Proſtituted *Church*, and *City*, and the *Beaſt* the Prince of it, It can therefore be no ſuch myſterious or unneceſſary Doctrine, as It is generally ſuppos'd, but hath its greateſt and moſt Fundamental Uſes.

That the true Chriſtianity may by the Compare be more known and underſtood in its true Beauty and Excellency, being a Pure, Solid, Even, Supreme Extract, and Cube given from the Increated, Unerring Wiſdom of God in the *Face of Jeſus Chriſt*, Divine, Heavenly, Spiritual, Pure and Chaſte, *Full of Mercy*, and of all *good Fruits*. But Popery is an Irregular, Odd, Traditional Chriſtianity, made up of *Idolatrous*, and Superſtitious Rites, Pomp, Riches, and Pleaſures of Senſuality, All of the preſent Evil World, full of Rage, Cruelty, and Blood, againſt All, who do not ſwallow their monſtrous *Articles of Faith*, and ſubmit to that ſlavery of their *Antichriſtian Government*: To keep men therefore wholly to that Excellent Rule of the Word of God in Doctrine, Worſhip, and Practice, and under that moſt merciful Diſcipline, it is neceſſary to know the Goodneſs of the One by the Badneſs of the other. 1.

That one Grand Reaſon of the ſo ſad Imprevalency of ſo excellent a Religion, as the Religion of Jeſus Chriſt might be underſtood; The great Eclipſe of it is by ſo foul an *Apoſtacy* and *Myſtery of Iniquity*, caſting ſo black a ſhade upon it, and ſuch a Cloud of *Tares* upon the *Field of Wheat*; And this hath ſo univerſally obſcured Chriſtianity, and allay'd its Supreme Excellency, and turn'd it into ſo worldly a Religion, that it neither hath nor can be Refin'd to it ſelf, till that whole *Apoſtaſie* be *conſum'd* out of the World, And then, but not till then, there will be another Face of Chriſtianity; And this is neceſſary to be known to abate the *Scandal*. 2.

That

3. That the dark Interpoſition between the *Kingdom* of Jeſus Chriſt, according to all the *Prophecies* of Scripture, due to him at his *Reſurrection*, and the glory of it, may be duely apprehended; For the *Myſtery of Iniquity* work'd early, that it might ariſe to the *taking* away the true *daily Sacrifice* of Chriſtian Religion. and ſcattering the *power of the Holy People* for *Time, Times*, and *half a Time*.

Now this is moſt neceſſary to be known, to take off the Scandal of ſo many Maſſive *Prophecies* and *Promiſes* as were to enſue on the Kingdom of the *Meſſiah*, both in relation to the *Jews*, and to the whole World of Mankind, not yet come to paſs; but we ought againſt it deeply to conſider, There was to be *forty two months* of the *Gentiles*, and of the *Beaſt* running parallel to the *twelve hundred ſixty days Sackcloth* of the *Witneſſes*, and the *Wilderneſs-ſtate* of the Church; all which was to be by the *Fathers* own Appointment, (who reſerv'd *Times* even as that *Day* and *Hour* in his own Cogniſance or Right of Diſpoſe) before the Kingdom of Chriſt, and the glorious Accompliſhment of the *Prophecies*, ſuch as *Eſay* 2. 1. *Zech.* 14. with innumerable more; which being ſo peculiar to that Kingdom, cannot be adjourn'd to the *Day of Judgment*, as generally underſtood. For then Chriſt ſhall *render up the Kingdom to God* and the *Father*, and *God ſhall be All in All.*

4. There ariſes in the wiſe Ordination of God a mutual Juſtification of the *Prophecy* by the Separation from *Rome* upon the general Principles and Rules of the Word of God, without cloſe, and ſtrict, and expreſs Attendance to the *Prophecy*, or deriving Directions from that; for how is the *Prophecy* honour'd and vindicated in commanding to *Come out* of *that City* and *Church*, which Holy, Wiſe, and Conſcientious Chriſtians ſee Reaſon and juſt Grounds, from its extream Pollutions in Doctrine, Worſhip, and Practice, and the Imperiouſneſs of its Tyranny, to come out from, although they did not underſtand *Prephecy* ſo commanding them? And how could *Prophecy* be either underſtood or fulfill'd, if Things were not ſo bad upon ſuch Fundamental Accounts? How could it be verified that *Prophecy* were ſo to be interpreted, if there were not ſo great Reaſons for *Coming out*, ſuppoſing there had been no ſuch Prophecy?

On the other ſide, How is the Separation juſtified by the *Prophecy* thus rightly expounded and interpreted! For who might not ſcruple, that ſo great and ſo long an *Apoſtacy* ſhould grow up out of the Profeſſion of Chriſtianity, and that the *Prophecy* of the *New Teſtament* ſhould not have ſeen and foretold it? So that it were, without this Reaſon alſo, hardly to be believed with that firmneſs and full Aſſurance that now it is; *viz.* that ſuch an *Apoſtacy* is.

And why ſhould there be no eaſier a Remedy, might men ſay, than a *Separation*, ſo ſolemn and avowed a *Separation*, if there were not

not the Grand Prejudice againſt ſo guilty a Community, that *Prophecy* hath long ago paſs'd upon it? There ought at leaſt to be all means of Reconciliation perpetually us'd. And who could believe they ſhould be ſo long, after ſo many Debates, ineffectual, if there had not been a *Prophecy* commanding the People of God to *come out* of it, and not to expect its Repentance? So that either it would not have been ſo bad, as to neceſſitate ſuch a *Separation*, or we may be certain, there is *Prophecy* concerning it: Such a *Prophecy*, and ſuch an *Apoſtacy*, undoubtedly belong to, and interlock one within another.

Laſtly, what greater or better Determination of theſe everlaſting Diſputes, than to ſeek into Divine *Prophecy*, and to find them determin'd and decided ſo long ago by it, againſt that *proſtituted Church* and *myſtical City*, and on the ſide of the *Separation?* This certainly in the nature of the Thing muſt ſurer and more ſpeedily make an end of Controverſie, than thoſe endleſs Combatings out of *Antiquity*; for when all the Incertainties of the ways of Diſcourſe among the Ancients, may leave us in an Amaze, and bewildred, the *Teſtimonies of God are ſure*. Again, Thoſe *Ancients* might be deceived as Men, but the *Righteouſneſs* of Divine Oracles is *Everlaſting*: yea, how great Certainty do theſe *Prophetick* parts of Scripture give to the Expoſitions and Diſcourſes out of Doctrinal parts of Scripture! And certainly, had God ſtirr'd up the Spirits of the Reformed, by the moſt induſtrious Searches into the Word of God, to have conjoyn'd the one with the other, and to have beſtow'd that Time and Diligence in the Explication of *Prophecy* of Scripture, that they have done in Reſearches into the *Ancients*, the Controverſie had been long ago at an end, and the *Apoſtaſie* exploded. But God hath, in the deep ways of his Judgment, reſerved the luſtre of *open Prophecy* to the Times nearer to the *Kingdom* and *Coming* of Chriſt, and the *Brightneſs* of his *Appearance*, that ſo the *Man of Sin May be conſum'd* by it.

Indeed *prophecy* if not thus conceal'd, could not have been fulfill'd.

Hereby ariſes a Judgment upon other *Propheſies* of Scripture, that reſpect this Grand *Apoſtacy*, as that of the *Apoſtle John's Spirit of Antichriſt*, and *The Antichriſt*. For whatever Community, or City, under the Name of a Church, is continually *ſaying Who ſhall go up to Heaven*, as to other *Mediators* beſides the *One Mediator*, *Brings down Chriſt from Above*, as if He had not *Aſcended*, or were not *Set down* on the *Right Hand of God to make Interceſſion for us*. And when the ſame *Falſe Church* is continually *Saying*: *Who ſhall deſcend into the Deep of Purgatory* by thoſe many *Sacrifices* and ways of *Propitiation*, This is to *bring up Chriſt* from the *Dead*, as if He Himſelf had not made a *perfect Sacrifice*, *Once for all*, All which are a perfect *Denial* that *Chriſt is come in the Fleſh*, and an *Antichriſt* in many regards worſe then *Judaiſm*, and always branded as *Heatheniſm* in the *Prophecy*, and the very worſt of Heatheniſm. 5.

This *Prophecy*, rightly underſtood, would expound to us that whole *prophetical* Chapter 2 *Pet.* 3. thoſe Predictions of our Saviour concerning the *Signs of his coming* and of the *End of the World*, Thoſe three Myſtical Cities, *Sodom*, *Samaria*, and *Jeruſalem*, that are never to be recover'd: that *Edom*, the *Border of wickedneſs*, *againſt which God hath indignation for ever*. It would expound to us that Diſcourſe of the Apoſtle againſt any *Church* being ſo wiſe in its own conceit, as to think it ſelf perfect till the *Calling* and *Converſion of the Jews*; Thoſe dreadful Menaces on the then truly *Famous*, *Roman*, *Chriſtian Church* of its being *Cut off*, and that more irrecoverably than the *Jews*, who ſhall be *graffed in again* e're the end of the World, into their *own Olive*, But it is beyond my Intention to ingage further into theſe Things, and it is enough to give only Intimations of them.

It ſhews us the Care God hath taken of his Servants in all Times, ſince the firſt *working* of the *Myſtery* of *Iniquity* to preſerve them out of the *Midſt* of this *Congregation*, and *Aſſembly of the Dead*, theſe *Deeps of Hell*, the *Damnation* of thoſe who are given up to the *ſtrong Deluſions of Believing ſo horrible a Lye* upon Chriſtianity, as *Popery* is, who periſh in not *Receiving* the *Truth in the Love of it*, Who *Believ'd not* the *Truth*, but had *Pleaſure* in the *Deceivableneſs* of *Unrighteouſneſs*, *whoſe names are not written in the Lambs Book of Life from the Foundation* *Inference 2.*

damn'd of the World, Who are led away with the Errors of the Wicked. God hath graciously *Sealed* his own Servants, whom he hath chosen to *Sanctification of the Spirit and Belief of Truth*, who are not *wandring Stars falling from their own Stedfastness*, but fix'd by Grace, as the *Wise*, who shall *shine in the Firmament*, and as the *Stars for Ever*; let us therefore Consider the several Methods of the Grace of God herein, and the various degrees of it according to the variety of Times, and of the various Temptations upon them to Seduction: All which have been so many *Comings out of his People* from this *Babylon*.

1. That which hath been Universal to all his Saints and Servants hath been the Ingaging them to *stand fast in the Traditions*; The True sincere *Traditions* of the Gospel of Jesus Christ, first in the immediate word of the *Apostles* Preaching by the *Holy Ghost sent from Heaven*, and then *Sealed* in Scripture, without taking from or adding thereto in Doctrine, Worship, Practise, or Government.

This was precisely their Testimony; *Finish'd* before their *prophecy* ends. *Rev.* 11.7.

2. When this Apostasie was risen so High, that the *Gentiles* were come to their *Forty two Months*, His Servants were so observant of it, that they immediately *put on their Sackcloth*, and *Prophecied* in it against the *Apostasie*, and when the *Apostasie* rose higher, and became a *Throne of Satan*, the *Pope* became a *Balam*, an exalted *False Prophet*, yet they did not *Deny the Name of Christ* but *held fast his Name*: Even in the time when *Antipas*, or the *Anti-Papal Martyrs* were *slain*: Although in the mean time They might not be wholly free from some of the shade of that *Doctrine*, on which account, It is said, They had those, who *held the Doctrine of Balam*, and are call'd the *Church of Pergamus*, that High *Towring Church*, that was then aspiring higher and higher; These *Witnesses* were retired out of it while in the midst of all that Corruption, and they *Fed* on *hidden Manna*, and were satisfied with the *Absolution* of *the White Stone* peculiar to themselves, which all the World Damn'd for *Hereticks*, which shewed they were retired from *Rome*, and call'd by its Name as if of that *Church*, although thus gently censur'd.

3. When this *City* was become *Jezebel*, *the Mother of Harlots*, under the Name of a *Church*, and that the *Witnesses* of Christ were *slain* by her, and her *Prince*, that had sold *Himself to Work Wickedness* before the *Lord*, They then declar'd against it, as such a Painted Prostitute, and separated from it, though they were encompass'd with it as with Lyons, *and Men set on fire with Rage*, to Burn them Alive, and were forced to suffer this *False Church*, while they were come out so far, as not to *have* nor *had* it in the Account, and Reputation of a *Church*; and yet in signification of being in the midst of it, are called *Thyatyra*, One of its Names.

4. *The Churches of the Reformation* made not only an avow'd *Separation* from it, by Coming out of it, but by Laws and Sanctions, prohibited the *Superstitions* and *Idolatrys* of it, and of its Prince; who ought to be under this Two-fold Caution: as the Church of *Sardis* is Admonish'd, and They under it.

1. Of pursuing the *Reformation* to the utmost according to the Highest Spirit, and Truest Perfection of it being else in Danger of being Reprov'd for not having their *Garments Pure and undefiled*, nor their Works *filled up before God* in a perfect *Coming Out*.

2. Of not receiving back into a Sufferance or Toleration the open, bare-fac'd, avow'd Sins of *Spiritual Sodom*, and its Impurities, seeing the Providence of God hath so far deliver'd them, lest Many Return as a *Dog to the Vomit*, and have Complacency in what was cast out with Detestation by a Nation and Church.

5. But whereas these Things have not yet been done by the Servants of God so avowedly under the Banner of this *Prophecy*, when the *Beast's Forty Two Months* are out; There shall be more Solemn *Voices*, that *Babylon is Fallen, is Fallen*, and if any Man continue to *Worship the Beast*, &c. He *shall Drink of the Wine of the Wrath of God without mixture*, That All may *Come Out* and *Reform*.

9. When the *Vials* are about to be *powred out*, as the *Plagues of Ægypt*, and *Fire from Heaven* upon *this Spiritual Sodom* and *Ægypt*, there may be some *Romanists* in it, who pertain to the *Election* of *Grace*, on whom the *Lord* being *Merciful* to them, He lays hold and pulls them as Brands out of the Burning, and even forces them to *come Out*, as of old He pull'd *Lot* out of *Sodom* that very Moment, and with a Holy Violence of Grace to them, Rescues them from the Flames. After that *Time* He that is *Filthy* shall be *Filthy* still, He that is *Unjust* shall be *unjust* still, But He that is *Justified* from that *Apostasie* shall be for ever *justified* from it. After that time there is neither *Reformation* nor *Apostasie*.

FINIS.

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